

VOLUME 27 No. 5

MAY, 1921

# THE Bible Champion

Established in 1889

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
Preacher's Magazine, and Preacher's Illustrator.*

Volume 27      CONTENTS FOR MAY, 1921      Number 5

## THE ARENA

Causes and effects of the Ice Cap—The Fatherhood of God  
—The Biggest Business on Earth—How Modernism  
(Higher Criticism, New Theology) Works—Devotional  
Bible Study ..... 181—196

## THE CLUB

An Abridged Chapter from Man and His Destiny—Who  
Are the Rightful Proprietors of Palestine—The State of  
the Believer's Soul—Present Day Evangelism—Soul Sleep-  
ing—Life Lessons—The Synoptic Gospels—Man Created,  
not Evolved—Our Mother's Bible—The Strength of Mother  
Love—Mother's Expectations—Higher and Destructive  
Criticism ..... 197—207

## THE SANCTUARY

Therefore and Forasmuch—Bible and other Definitions  
of Faith ..... 208—211

## PRAYER MEETING SERVICE

Lot Moved his Tent—True Education—The Will in the  
Human Life—The Deep Things of God—A Month's Lesson  
Topics for Midweek Meetings..... 212—214

## OUR SERIAL

When Elijah Became Mayor of New York..... 214—215

## LIBRARY TABLE

Socialism and New Theology—Daily Manna..... 216—217

## EDITORIAL

Religious Education—Bunco—Saul Not Knowing David—  
Dr. Townsend's Busy Year—Moron—Afraid to Die—How  
a Dominie Did It—A New Political Platform—What One  
Must Believe to be Saved..... 217—224

FRANK J. BOYER, PUBLISHER, READING, PA.

Price \$1.50 the Year      Canada \$1.65; Foreign \$1.75      Single Copy, 15 Cents



# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Formerly the American Bible League

An Organization formed to promote a true knowledge of  
the Bible and consequent faith in its Divine Authority.

*William Phillips Hall, President*

*Frank J. Boyer, Secretary-Treasurer*

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

Associate Editors: David James Burrell, D.D., LL.D., William H. Bates, D.D., Herbert W. Magoun, Ph.D., Luther T. Townsend, D.D., LL.D., G. Frederick Wright, D.D., LL.D.

Entered as Second-class matter, at the Postoffice, Reading, Pa., under act of March 3, 1897

**Important Instructions:** All mail should be addressed to, and all Money Orders and Drafts should be made payable to, Frank J. Boyer, Reading, Pa.

**Change in Address**—It is very important that Old as well as New address be given. Always allow at least 10 days to make a change.

**Expirations and Renewals**—Your subscription expires with the month and year printed on your Address Label. When renewing please state that your remittance is for a **renewal**. We receipt new subscriptions by starting the magazine, and renewal subscriptions by changing your address label. A subscription blank enclosed in your magazine indicates your subscription has expired, and we earnestly solicit your prompt renewal.

**Discontinuance**—We find that many of our subscribers preferred not to have their subscriptions interrupted in case they fail to remit before expiration; therefore, by authority of the U. S. Post-office Department, we can extend reasonable credit when necessary, and all subscribers are **expected to notify us** to stop magazine if it is no longer desired.

## BIBLIOTHECA SACRA

*A Religious and Sociological Quarterly. Editor, G. Frederick Wright. \$3 a year*

MELVIN GROVE KYLE

Moses and the Monuments: Light from Archaeology on Pentateuchal Times.  
Stone Lectures, 1919. 300 pages. 12mo, cloth, \$2.00, postpaid. (In press)  
The Deciding Voice of the Monuments in Biblical Criticism. 325 pages. 8vo, cloth,  
\$1.65, postpaid.

HAROLD M. WIENER

The Date of the Exodus. 25 pages. 8vo, paper. 25 cents, postpaid.  
The Religion of Moses. 35 pages. 8vo, paper, 25 cents, postpaid.  
Essays in Pentateuchal Criticism. 255 pages. 8vo, cloth, \$1.50, postpaid.  
The Coup de Grace to the Wellhausen Critics.  
The Origin of the Pentateuch. 150 pages, 8vo, 40 cents, postpaid.  
A Comprehensive Answer to the Wellhausen Critics.

Pentateuchal Studies. 350 pages. 12mo, cloth, \$2.00, postpaid.  
The Wellhausen Critics in extremis.

G. FREDERICK WRIGHT

The Ice Age in North America, and Its Bearings Upon the Antiquity of Man. 5th Edition. 200 illustrations. 800 pages, 8vo, cloth, \$5.00, postpaid.  
Scientific Confirmations of Old Testament History. 3d Edition. 40 illustrations. 450 pages. 12mo, cloth, \$2.00, postpaid.  
Origin and Antiquity of Man. Many illustrations. 550 pages. 12mo, cloth, \$2.00, postpaid.  
Story of My Life and Work. 476 pages. 12mo, cloth, \$2.00, postpaid.

BIBLIOTHECA SACRA COMPANY, Oberlin, Ohio, U. S. A.



# The Bible League of North America



THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

WILLIAM PHILLIPS HALL, *President*



**Many times  
the last  
year we've  
been asked**

**CONCERNING** Certain Pamphlets published by the Bible League of North America. Those named below may now be had. Of some there are not many copies. Of others there are more. We offer what we have at Reduced Prices. Do not delay ordering. When this lot is sold all will be out of print.

**Look this List over---Order at once---All sent prepaid**

Constructive Studies in Matthew, Dr. Gregory, 50c edition, now 35c each, or dozen for .....	\$2.50
Constructive Studies in John, Dr. Gregory, 50c edition, now 35c each, or dozen for .....	2.50
The Higher Criticism, Dr. Gregory, 20c Pocket edition, now 15c each, or dozen for .....	1.50
From Pulpit to Poor House, Dr. Hamilton, \$1.00 cloth edition, now.....	.60
The Higher Criticism: A Present Appraisal, 10c each, per dozen.....	.75
Counterfeit Criticism of Scriptures, Dr. Hamilton, 10c edition, now 6c ea, doz. ....	.50
The Editor in the Pulpit, Dr. Hamilton, 5c edition, now 4c each, or dozen for .....	.40
Empty Churches and how to Fill them, Dr. Hamilton, 25c edition, now.....	.15
Letters on Higher Criticism, Dr. Ridout, 10c edition, 10c each, or dozen for.....	.75
Hume's Essays on Miracles and Studies in Theology, by Judge Lamb, 5c each, or dozen for .....	.40

### **Pamphlets by Dr. L. T. Townsend**

**10c each—3 pamphlets for 25c**

The New Theology only Bubbles  
Bible Inspiration  
Paul's Cloak, or Consecration  
Final Judgment  
Is there a Personal God?  
God and the Nation  
Primitive Orthodoxy & Progressive Orthodoxy  
Penalty of Unrighteousness  
The Wise Venture

### **Cloth Bound books by Dr. Townsend**

Published to sell at \$1.00, \$1.25, \$1.50  
**Your choice at 50c—3 books for \$1.25**

Adam and Eve—History or Myth  
Bible Theology and Modern Thought  
God-Man—Search and Manifestation  
Sword and Garment  
The Arena and the Throne

### **25c Religious Tract and Pamphlet Package**

Send us 25c for a worthwhile package of timely Religious Pamphlets and Tracts—fully 50c worth, and more! Try one!

### **Cloth Bound Vols. Bible Champion** **\$2.25 each for volumes as fol.:**

Volume VIII—January to June, 1908  
“ IX—July to December, 1908  
“ X—January to June, 1909  
“ XII—January to June, 1910  
“ XIII—July to December, 1910  
“ XIV—January, 1911 to April, 1912  
“ XXIV—January to December, 1918  
“ XXV—January to December, 1919  
“ XXVI—January to December, 1920

Single numbers Champion, any number previous to July, 1918, at 5c each, to close out. Any number from July, 1918 to date, at 10c each. Please note that we cannot supply numbers for full years for any year previous to July, 1918, but can supply any number, at this time, from July, 1918, to date.

### **Cloth Bound Volumes Sermonizer** **\$1.75 each for years as fol.:**

1911, 1912, 1913, 1914, 1915, 1916:

### **Cloth Bound Volumes Sermonizer** **\$2.25 each for years as fol.:**

1917, 1918.

Have nearly every number Sermonizer from 1910 to 1918, single numbers, which we will supply at 10c each. Ministers will find these numbers very valuable for pulpit preparation, as they contain only Homiletic helps — Sermons, Outlines of Sermons, and other Homiletic literature.

### **Cloth Bound Volumes Preacher's Assistant**

**\$1.75 each, for volumes as fol.:**

Any year from 1889 to 1905—average about 450pp.

These volumes will prove a valuable addition to any preacher's working library. They are filled with available material for Pulpit preparation for ordinary and special occasions.

Single numbers of any we may have on hand may be had for 10c each. Try several numbers—you will find them valuable.

### **Cloth Bound Volumes Preacher's Magazine**

**Special Price \$1.00 each, Prepaid—Great Value**

Complete set of 11 volumes, \$10.00, not prepaid. Each volume contains about 576pp, 6¼x9½ in. They sold originally at \$2.50 each, or \$21.00 the set, and are fully worth that price to any minister.

**FRANK J. BOYER, Publisher, Reading, Pa.**



# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Volume 27

MAY, 1921

No. 5

## The Arena

### Causes and Effects of the Ice Cap

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS.

Fourth paper of a series explaining why a world flood is a scientific necessity, if various geological and other problems are to be met.



THE Carboniferous Age witnessed enormous changes in world conditions. During its early period North America, as appears from the geological evidence, was almost as extensively submerged as in Devonian days. For this there must have been a cause. The sea gained its supremacy, or rather retained it, by reason of a correlation of cosmic forces. What those forces were, we can only conjecture; but Sir George Darwin's book, "The Tides," affords the best foundation for that process yet offered, since the bulging end of a pear-shaped planet (the earth and moon combined) would keep the waters of the deep constantly tending northward.

It would also do another thing; for the solid crust would not escape some similar effect, and its less rigid portions would be the ones to yield. The idea that the Atlantic represents a rift between opposite continents may therefore contain certain elements of truth. The oceans must have been previously outlined to make a rift possible, because a rift presupposes a weak spot and a weak spot means a thin portion of the earth's crust.

With the first tendency to bulge, on the part of the large end of the pear, a stretching of that crust would begin. The more solid portions would hold together and press outward, while such parts as were weak would become attenuated in the stretching process, and a gradual widening of depressions, where the crust was thin, would follow. This widening of depressions would affect the ocean beds, and it would also affect other depressions such as those which geologists affirm laid the foundation for later mountain ranges.

The interior of the earth must have been more or less mobile, and this mobile interior would conform to these alterations in shape and so contribute to the necessary readjustment. The process would continue for ages, probably some millions of years (the computation of Lord Kelvin and other eminent physicists that twenty-four or, possibly, twenty-five million years is the extreme limit that can be assigned to the age of the earth, has not been destroyed by the discovery of radium, even if extravagant claims have been made that would so imply, since those claims assume that its action has been constant in spite of its inherent propensity to change) and, meanwhile, the oceans would remain comparatively shallow, currents toward the north would be established—as a part of the tendency to bulge,—these currents would be balanced much as modern currents are, and some erosion of the ocean barriers would result. Humboldt's notion of rushing waters from the south, in the Atlantic, may therefore contain this much of truth, even if it did possess fantastic features as originally promulgated.

Now, all this would go on unchecked until the final catastrophe. But when the separation actually occurred, the reaction would simply pass comprehension. The currents would persist, because the north pole would acquire a swing of its own—it is known that it did—and a much greater one than it now has; and this, helped somewhat by evaporation and difference of temperature, would furnish the needed centrifugal force to keep the waters of the sea still moving northward (return currents, to maintain a proper level, would result precisely as they do today) in spite of the tendency to round out the southern hemisphere to its due proportions, by an accumulation of waters in those regions.

Each force would fight for the supremacy till a balance was obtained, and each doubtless did; but that balance would not be permanent, because the earth



would continue its efforts to right itself and would thus diminish, though very slowly, one of the forces, while the other, due to the tendency to rotundity, would act much more persistently on account of the slower retarding effect of tidal friction in diminishing the speed of rotation. More disturbances would be the result, southern oceans would ultimately have their waters restored, upward tendencies there would thus be checked, so far as the ocean beds are concerned, and land areas in that hemisphere would gradually become more elevated wherever the earth's crust permitted any upward movement.

Contraction of the northern hemisphere would be inevitable, and that contraction would force an enormous wrinkling of the earth's northern crust. Less material within, caused by the movement of the plastic interior southward, would mean a diminution of surface area, and that would mean mountain-making, a deepening of the ocean beds such as Dana has postulated, and probably also a further elevation of such parts of the continents as could move upward. The tidal effect of the moon would be conspicuous in helping on this last phenomenon; for it was still near enough to disturb things in a marked degree.

The combined effect of the upward movement of land areas and the downward movement of the ocean beds would necessarily be a reduction of the exterior surface of the northern hemisphere, with compensating increases in the southern, especially in the seas. The points of connection between the land and the sea, as a result of this action, would become more abrupt in the north than they had been originally, and a similar effect may be postulated for the south during the period of elongation. In this way it is possible to explain the abrupt descent into the depths of the sea when once the continental plateaus are passed in going oceanward.

No adequate explanation of that phenomenon seems to have been offered, and no adequate explanation of the Tuscarora Deep has been forthcoming either; but Sir George Darwin's hypothesis appears to fill the gap admirably in both instances. The abrupt slope is there, and the Tuscarora Deep is there; and both had an adequate cause. It may have been as suggested; for the trend southward within the earth after the separation would subject the broad bed of the northern Pacific to unusual strain and make it especially liable to depression. A vast loss of material had to be counterbalanced in some way, and the Tuscarora Deep offers itself as a satisfactory compensation for that internal loss.

That an upward and outward thrust of some kind lifted portions of North America and of Europe, at some early age, well above their present level, is beyond dispute. Geologists place this elevation at from one to three—in some places—thousand feet above the present location, because they have incontrovertible evidence that certain rivers once ran in beds a thousand feet below their modern level. They could not so run unless the sea was relatively that much below where it now is, as must be self-evident. The land has accordingly been credited with a thousand feet of actual elevation.

As no increase in depth in parts of the ocean bed has been allowed for, this calculation is not strictly accurate. These rivers belong in the Ice Age, and the Ice Age comes at the close of Cenozoic Time. This fact can only mean that the earth had approximately its present form, since it had all the time needed to accomplish the task of readjusting its sphericity. Its form was therefore essentially what it now is, save for differences in land and sea levels. That point should be sufficiently clear.

But—it follows that the two continents mentioned could not possibly be any higher than they now are unless something else was correspondingly lower. From this conclusion there is no escape; for an equilibrium must be maintained, and vast caverns within the earth are out of the question. Something had to be under those continents to support them, and that something had to come from somewhere. The two continents could not now be raised a foot, unless the required foot of material came from something else. The same thing was true then, and the only place from which the needed material could have come is beneath the present ocean beds.

They had been deepened when the continents were being elevated. Their present condition is the result of a new readjustment, due to the settling of the two continents and the compensating upward thrust of the deepened ocean beds to present levels. The two things are a part of one single catastrophe, long drawn



out in its period of preparation but sudden and swift in its final denouement. Of this there is overwhelming evidence, as will gradually appear; but other considerations must be disposed of first to make matters more easily understood.

On the basis now laid down, it must be clear that an average elevation of a thousand feet may be somewhat more than is needed to meet the case presented by the two continents. The depression in the sea must be remembered and allowed for. That it was depressed is beyond question; for at some time all the continental islands were a part of the main land, as geology has conclusively shown, and the continents themselves were all connected, with the possible exception of Australia. The Mediterranean was a marsh and the habitat of hippopotami. All of this is evident from the facts known to science.

Just how much the oceans were depressed we cannot tell. Their area is so much greater than that of the land affected that their depression was only a fraction of the whole amount; but that depression was a factor and a real factor in the premises. It may have been about eighty feet. That appears to be a safe inference. The rest of the depression in ocean levels was mostly due to another cause—the Ice Cap. Its reality cannot possibly be questioned, and it covered large portions of North America and Europe. Six million square miles of territory is the estimate, and a mile is given as its average depth.

In America it had central portions in Labrador, Western Canada, and the region just west of Hudson Bay. At those centers the depth has been estimated at from two to six miles. Europe had its full share, and in due time glacial action was bound to result. That it did result, the remains now eloquently testify. Huge boulders, transported many miles from their place of origin and at times carried hundreds of feet higher than that place, witness to the enormous mass of the ice and to its vast extent.

There must have been some ice at the poles, especially in the south, and there must have been glaciers in the mountains. There must also have been ice in Greenland. The ice now there is credited with a mile of depth in the interior, while that at the south pole is said to be sufficient to put Boston fifty feet under water if it were all to be melted. Its extent may be seen from the fact that icebergs more than a mile in depth have been encountered at various times by navigators in southern seas. It probably far exceeds anything in existence there during the Ice Age because of the changes in conditions since that period. Vast as are the ice areas today, they are as nothing compared to those under discussion, since the total then must have approximated eight million cubic miles. Eight million cubic miles is a mass to reckon with.

Where did it all come from? From the sea—every drop of it. Evaporation took it inland. It fell as snow. Cold and pressure turned it into ice. Partial melting only helped to complete the process. It grew by steady accretions during ages of winters. And, finally, it destroyed itself by its very enormity. The reasons for such a conclusion are manifest. Every ounce of that ice meant just as much pressure taken from the ocean beds. Each drop of water removed relieved the pressure that much and added that much to the downward pressure of the continents. Unstable equilibrium was the only ultimate outcome. Readjustment involved a sinking of the two continents. They could not sink unless something else gave way upward. The only thing that could or would give way upwards was the ocean bed; for it had lost much of its load in the way specified.

All geologists agree that the ice-covered land must have sunk to some extent. None of them seem to give due weight to the fact that two bodies cannot occupy the same place at the same time. The land did sink. It had a reason for sinking. That reason was approximately six million cubic miles of ice—if we allow two million for other bodies of ice in different parts of the world—and six million cubic miles of ice is an adequate cause for something to happen.

A cubic foot of water weighs approximately 62 pounds. A cubic mile contains 147,197,952,000 cubic feet. A million of such miles calls for six more ciphers, and there must have been about eight of those millions in all. The aggregate weight taken from the ocean beds was accordingly over thirty-six quintillion (36,505,092,096,000,000) tons, *not pounds*, and about three quarters of it had been put on portions of two continents bordering the Atlantic. Those two continents could hardly be expected to remain docile after the feat had been accomplished,



and they did not. A cataclysm was the only possible outcome. It arrived in due time. More than a score of geological problems can be solved with its help. Without it, they languish with no tangible solution.

The cause for low water in the oceans must now be apparent. The supply of sea water is placed at about 290 million cubic miles, covering approximately three fourths of the earth's surface. There is, therefore, something like thirty times as much water below sea level as there is land above it, the ocean averaging between two and three miles in depth and the land perhaps a fifth of a mile in height. The curve of the earth's surface would not affect the problem appreciably; but the shallows near the continents would more than make up for any lack there.

The surface of the sea may be placed at about 150 million square miles. If the depth were uniform, the water used up in glaciation would take away some four seventy-fifths of a mile from the surface or about 280 feet. Allowing for the broad shallows of vast extent will mean that the actual amount was two or three times 280 feet or something like 750 feet. As about 80 feet has already been postulated for the depressed ocean beds—the depressed crust equals the elevated lands, but the water level covers ten or twelve times as much area—it becomes clear that the real depression would be 800 feet or more. It may have reached 1000 by the end of the Ice Age, and the land changes thus become clear.

All this means more than has yet appeared; for those processes were contemporaneous, and relative elevations are what really count. It therefore seems more than likely that the actual elevation of the lands was less than was allowed for above, since the steady depletion of the waters was all the time increasing the depression of the ocean surface. The actual elevation, therefore, may not have exceeded 500 feet; but a larger figure may be assumed out of deference to the geologists. It should not be taken too seriously.

Much of this part of the problem has been neglected by geologists, because they have been too busy with details to consider matters in their larger aspects. As a college president once remarked to me, specialists are too busy studying the specks on a marble pillar with the help of a microscope to ever stop and step back so as to see what the whole pillar looks like. That covers the case. Men specialize early and never learn to see things in the large. It has its advantages because each generation thus obtains a chance to do the work over again and correct some of the mistakes already made! Omitted factors and neglected details and unnoticed relationships tell the tale.

As to the cause of the Ice Age opinions differ. Considerable controversy has resulted; but the chances are that all of the contestants have been in the wrong to some extent, while a few of them have been right in the aggregate. In other words, it is likely that several causes have had a part to play in the ultimate result and that no one of them by itself would have been sufficient to accomplish the result.

If Asia escaped, as it appears to have done, it is easy to infer, because the winds could sweep over it and keep their moisture until they reached the Urals, that elevation was the cause. It was the dominating factor in that particular case; but that is all. Suppose the same parts of North America were 1000 feet higher today, but that all other conditions were the same as we now know them, what effect would the difference have? About as much as a change to a point 100 miles to the north or about ten degrees of temperature, on the average. The chances that it would produce an ice cap are simply nil.

Add, now, a depression in the sea of about 1000 feet. That changes the entire situation. Even that, however, would hardly be adequate. Wrap the earth in clouds and fog and let that condition persist. Snow and ice and winter and desolation would now be in order. In the south seas, even in a perihelion summer, the cold is intense when fog covers the earth, and the intense heat of mid-summer in Greenland is powerless to destroy the ice because of that same element—fog. The sun is blanketed and therefore powerless.

The earth's orbit is not a true circle. It is an ellipse with the sun in one of the foci. The original cause we do not know. The pull of the other planets is assumed to have done it; but the reasoning does not satisfy the enquirer in all particulars. If the earth and moon once flew apart after being a single body, a cause for eccentricity would be provided that was certainly adequate, and the other planets, especially Mars which has more eccentricity than the rest, would all



be affected. After that the unequal pull would have an excellent opportunity to work its will. This matter needs consideration, because the earth is growing less eccentric all the time. There must be a reason.

The fact that it was once much more eccentric than it is now has been assumed as the cause of glaciation; but that cause fails to work on Mars, as Professor Lowell has observed. One other factor has been put with it; but it is not enough. Something else is still needed, even after the fact that the north had an aphelion winter in those days has been added. That helped by making the summers shorter and the winters longer; but the difference, after all, was slight, and the ice cap was too gigantic an affair to have resulted from slight causes.

The precession of the equinoxes, which is a slow retrograde motion of the equinoctial points from west to east in the heavens, is a vital part of the theory mentioned; for the Ice Age culminated at a time when the earth was nearest the sun during the southern winter, not as now during the northern winter. Some ten or eleven thousand years ago conditions in that respect were exactly reversed, and Croll took that to be the cause. It doubtless helped glaciation; but the one indispensable factor was the cloud cap which blanketed the sun. Professor Lowell is certainly right in that contention.

Many considerations favor this view. The ice cap was no sudden development of the Ice Age itself; for its beginning must go back a long way into the past to a time much more remote. As the earth cooled in Mesozoic Time and some of the mountain ranges took on a more or less final shape, there must have arrived a period when it was cold enough to snow. Internal heat and incessant rains from the cloud cap had made a tropical climate possible even at the north pole, and it persisted for many ages; but cooling went steadily forward, and loss of heat, elevation, and lack of sunlight finally led to snow.

Being blanketed by the cloud cap that snow did not all melt during the short summers, especially at high altitudes in northern latitudes, and in time the accumulations began to affect the climate. That would accelerate them. More and more territory would be covered. The snow would increase in depth and in extent toward the south. This would go on for ages, until a point was reached at which enough heat would be available to stop the encroachments. The edges would melt, and at that point debris would begin to accumulate as it was brought down by glacial action. Conditions today make that clear, as does the debris also.

The boundaries of the ice cap have thus been determined. They go south in Europe to about fifty degrees of north latitude, or the parallel of London, and in North America some ten degrees further, or about as far south as Washington, the most southerly portions being well inland. The situation is complicated by the existence of several such limits, and men have concluded that there must have been several ice caps. They even go so far as to specify ten thousand years for an interim, in the glaciation of Europe, as being the period between epochs.

Over against this assumption stands the known geological fact that even more extensive changes have taken place in the Muir glacier of Alaska than those in question in Europe, and the time involved is about one hundred years. To postulate several ice caps is easy—all guessing is—provided no questions are asked. But when the question of an adequate combination of causes is once faced, matters take on a different aspect.

Some geologists see this clearly and deny the possibility of different ice caps. They assume that there was one and only one, but that its edges were subject to various vicissitudes, the great central portions remaining intact. On a basis of that sort the geological history of the world seems to be consistent as well as a unit, while on the other more difficulties are created than those it is intended to remove. To make other and worse difficulties, in the effort to meet those that are already present, hardly commends itself to the mind of intelligent people in any field, even if it is a scientific one, and the postulation of different ice caps does exactly that, although there is no need of any such contingency. The cloud cap varied and with it the power of the sun. Advancing and retreating glacier borders resulted, and the changes were sometimes extensive. The Muir glacier shows what the possibilities were. There is therefore no difficulty in the supposition that there was but one ice cap.

That it ultimately pressed down the underlying earth strata until those at the



bottom were probably melted off is commonly admitted, and subsidence is either suggested or strongly hinted at; but the corollary is forgotten that something had to suffer elevation at the same time because two bodies cannot occupy the same place at once. The two continents had to be depressed to be where they are in our day. Something else, therefore, had to be elevated by way of compensation.

What it was is clear; for there was but one thing that it could be, under the existing conditions. The ocean bed could not forever stand the strain of a steadily diminished pressure above it accompanied by a steadily increasing pressure below it, and sooner or later it had to give way. That it did give way is made evident by the oceanic plateaus on which rest the oceanic islands every one of which shows a late volcanic origin in some particular. All of them are assigned to a period approximating the end of the Ice Age.

The meaning of it is clear. For ages the internal pressure increased. At first it produced only volcanic activity such as is known to have existed. In time the ocean bed began to yield. The process was gradual until the shifting had so weakened the cohesive force of the strata below the sea that they began to break apart. A cataclysm was the only possible outcome. It came, and the flood came with it.

When the Lisbon earthquake occurred in 1755, a tidal wave about sixty feet high rushed inland with terrific force. The disturbance was local. What sort of a tidal wave, think you, followed these world-wide convulsions? Every one remembers that Genesis says that "the windows of heaven were opened," but most people stop there. It also states that "all the fountains of the great deep" were "broken up." Look up Gen. vii. 11 and consider that side of the matter. Then reflect a moment on the flood stories that are found all over the world except in Africa. Was there merely a local disturbance in Mesopotamia?

## The Fatherhood of God

BY THE REV. W. E. KERN, PH.D., ASHTON, ILLINOIS.



LET us now turn from the light of so-called science and philosophy and the pseudo-interpretation of Scripture texts, and treat this doctrine in the light of the plain statements of Scripture and the undisputed teaching of their truths. And, as we consider this very precious doctrine of the Fatherhood of God from the scriptural standpoint, doubtless, there will be many things which will surprise some who have not carefully gone over Scripture truth and discovered its emphatic teaching. Truthful teaching on this subject can go no farther than the plain statements of the Scriptures themselves. Such teachings must be based upon the plain meaning of God's revelation through the words of the prophets, the Apostles, and especially through the words of Jesus Christ himself. If we hold strictly to the Bible and consider its statements in the light of reason and common sense, there will be found to be no teaching in the Scriptures warranting the assertion of the universal Fatherhood of God. On the contrary, it will be found that such teaching will abundantly prove a limited Fatherhood of God. That limitation, because it is neither physical nor creative, is grounded in the fact that God's Fatherhood to men, viewed in the light of a reasonable interpretation, is wholly a spiritual relation, and, therefore, He can be a Father only to those persons who are His sons and daughters by grace—those who have been born again and adopted into His family by the Holy Spirit.

Let us now look at the wealth of Scripture utterly opposed to anything save a spiritual Fatherhood. Psalm 103:13 says: "Like as a father pitieth his children, so the Lord pitieth them that fear him." That word "fear" determines the exegesis of this passage. It is only the man who is in right relation with God that fears Him, *i. e.* who has any filial fear. The sinner does not have any such fear, for he is careful always to displease God. The fear spoken of here is begotten by the Holy Spirit who is able to reveal the enormity of sin to him who has been forgiven his sins, and not until then can there be any filial fear which is meant in this Scripture.



Even the Lord's prayer, so-called, does not teach this fallacious doctrine. But, you ask, "Does it not begin with, 'Our Father?'" Sure it does, but to whom was this sermon, in which this prayer is found, directed? Matthew 5:1 says: "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught them." Taught whom? His disciples. If one will but read in the sixth chapter of Matthew where Jesus contrasts his disciples with hypocrites and heathen, he cannot help but see who is meant as he uses these significant words: "Be ye not therefore like unto them. After this manner therefore pray ye, Our Father who art in heaven." He was teaching his own disciples to pray; men who knew something about God, and something about the Christ who had come into their consciousness, and they were prepared to pray in some manner and it was to their Father in heaven who was so by reason of spiritual discernment, though it was not yet in its full strength. The "Our Father" was applied by Christ himself to his disciples and not to the heathen or even to the Scribes and Pharisees who were attempting to kill him.

Then elsewhere the Scriptures speak of those persons who are out of Christ as "bastards," "strangers," "foreigners," and "enemies." Do such persons have the rights and privileges of sons? Can God be the Father of such people in any sense? Bastards are not legitimate children. Can God have that kind? No, He has only obedient children, and those persons are His disciples who are obedient to His will. Strangers cannot be children of God, for the term itself carries its own meaning. Children are not strangers. Foreigners also would not appear to be children, for how could children be foreigners to their own father, whether after the flesh or after the spirit? The word "enemies" does not describe those who belong to any sort of a family. Hence, we are compelled to believe that God does not, by His Revelation, intend to teach that He is the Father of any one who is not His child after His spiritual plan. Upon a certain occasion Jesus said:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-32.)

Will that be the fate of children? "Yes," some one says, "they will be disobedient children of God." But, that is a false affirmation, since it is wholly unscriptural. No such a statement, or even such a suggestion can anywhere be found in Scripture. God's children are the obedient and not the disobedient. They will be driven away because they are not children of God. As quoted before, Jesus said to certain Jews: "Ye are of your father the devil." How could they be the children of God and of the devil at the same time? Will not some Unitarian or Universalist rise up and answer?

The Bible says, "he that committeth sin is of the devil." Also, "Whosoever is born of God doth not commit sin." Then the Bible draws this conclusion which is perfectly logical and true: "In this the children of God are manifest, and the children of the devil." (1 John 3:8, 10.) Now what clearer distinction could any one draw between those persons who are the children of God and those who are not? Sin makes men servants and children of the devil, and the New Birth as a continuing experience makes men the servants of Jesus Christ and the children of Almighty God.

In Ephesians the unsaved are spoken of as "the children of wrath, even as others, . . . being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope in the world." (Eph. 2: 1, 3, 12.) Thus the Scriptures teach that a person in sin is engaged in the same business that the devil is engaged in, and Jesus said that the devil, and not God, is his father. But, a more emphatic and conclusive statement of Revelation cannot be found than is given in Rom. 9:8: "They which are the children of the flesh are not the children of God." The word "flesh" here means the depraved nature within every child of Adam. Hence, every one who walks after the flesh, and not after the Spirit, is an alien to God and His kingdom, and does not do the will of God; and under any circumstances, and while continuing in that state, can he be the child



of God? There is but one answer to this question, and that is made by an emphatic, *no*. This is so notwithstanding the fact that those people who swallow the so-called new theology, which is not new at all, say that there is no original sin, *i. e.* depravity of the human heart. Such a claim is at once against the statements of all the creeds of the evangelical churches and human experience which perfectly accords with the creedal utterances upon this theme. This only makes the sledding for the new theology the harder, since it tries to make theories cover the ground as snow so their creaking old sled will slide smoothly on.

These Scriptures do not teach that sinners come to God as sons, nor are they sons of God while they continue in sin. The Fatherhood of God is a spiritual relation only. The Fatherhood of God has no other base than His redemptive love. It is absolutely dependent upon and grows out of this grace of God. The first oral expression of this great love we have is found in that declaration made by God in the Garden of Eden, when He said that the seed of the woman should bruise the head of the serpent. Now, while all persons are the impartial recipients of the operations of the laws of nature, not all are the recipients of God's transforming and saving grace, which is always precedent to the incoming of the filial spirit which makes the sinner, saved by grace, a son. This redemptive grace is received in all of its operations only when the conditions laid down by God are fully met. These conditions are a genuine repentance, faith in the sacrifice which Jesus made on Calvary, and the reception of the witnessing Spirit. Therefore, because of the conditions attached to sonship, the relation of earthly father and child is no indication of the relation between God and man. I became a member of my father's family by being born into it by a physical birth. But in no physical sense can God be the Father of any man. In a physical sense a child never ceases to be the child of his parents, but in a legal sense he may cease to be the child of his parents after the flesh when they, by will, cut off such child from any participation in the distribution of their property, or the child may legally be adopted by another; then he ceases, in a legal sense, to be their child. But God's saving grace, which is the gateway of sonship to every man, can come into the human heart and operate therein only by being spiritually discerned and spiritually received after the New Birth, and this is the only birth and the only means that make sons of God out of sinning men. And even this spiritual sonship may be lost by the individual when he shall choose to take another as his father and leave the household of God. All this means, that the Fatherhood of God implies and requires family relations. Thus, Jesus was God's "only begotten son," but we, not after the creative act nor after a physical birth, become the sons of God by the New Birth and adoption by the Holy Spirit into the family of God. A human child partakes of the nature of his parents, but those born of God are made "partakers of the divine nature." There is a change wrought in the heart. It is divinely in-wrought, and is a conscious change. This, then, becomes one of the evidences of our sonship. We can approach God as "Our Father," but under no circumstances are we His children until we are born again and adopted into the family of God, and under no circumstances can this new nature, received by the operations of the Holy Spirit, be transmitted to one's offspring, since it is a gift, and not an inheritance.

Some refer to 2 Cor. 5, "He died for all," and think this makes all sons of God, but entirely overlook the conditions attached to the benefits of Christ's death. The conditions attached to the benefits of his atoning death are found in these words: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) Nothing that God or Christ has done in and of itself can make any one a son of God, much less a disobedient son. And, right here, let me repeat for the sake of emphasis, that the words "disobedient sons," are no where found in the Bible, and therefore, they are unscriptural, and any one who uses them uses them without warrant of Scripture. It is reading into the Bible and textual interpretation some man's own idea because it conforms to his desire.

Christ's sacrifice does not of itself make us children of God. It only furnishes



the means to such an end. Sonship is through man, and him only, for we read: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27.) Therefore, neither creation, nor Providence, nor birth, nor any thing else, save what is required in this Scripture can make a man a son of God. To know God is by and through Jesus Christ, and, it is a spiritual knowledge, which confirms the argument, that sonship with God is a spiritual relation, and can be none other.

Again, Scripture says: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jno. 1:12.) We are required to receive him as our vicarious sacrifice, then he gives the power to become the sons of God, and until this is done by every individual sinner, he not only remains a sinner but an alien and a rebel, and outside of the family of God. This Scripture surely shows that the worst of falsehoods is, that we are God's children and He is our Father without the New Birth being experienced by us—being born again, born of God spiritually.

Another evidence of our sonship is the inner consciousness of our acceptance by God wrought in the heart at the time of the New Birth by the Holy Spirit, who is not received by the sinner because he is *persona non grata* to him. The word of Scripture is, "The Spirit himself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.) This Scripture is not only a declaration as to who is a son of God, but it is the Christian's knowledge of his acceptance by God. It is the assurance of faith. This knowledge is wholly outside of testimony or opinion or argument. With this witness within, the son speaks the things he knows, and he can say, "I know that my redeemer liveth," and, "I know whom I have believed." Now, not one of these evidences growing out of the presence of the Holy Spirit is in the experiences of the sinner. There are no qualities of sonship if these be absent. And they are always absent from the sinner's life. He cannot be a son and not have these evidences flowing from this witness of the Holy Spirit. Therefore, he is not a son of God.

Another evidence of our sonship is, "As many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14.) Are sinners unsaved by grace led by the Spirit of God? If they are sons without this leading then what is the use of following God's plan for us in any regard, since it can be violated in this one important instance and nothing lost? There is only one inference which admits of no alternative, and that is, that they who are not led by the Spirit of God are not sons of God, and therefore not in the family of God, and God is not their Father. To be a son one must be led by the Spirit of the head of the household. He must be obedient to God's commands, in harmony with His Word and abandoned to a loyal service of God, the Father. But the one in sin cannot and does not do so. For, he has not become like God in moral nature. He has not become a partaker of the divine nature. But, of His children it is said He chastens us "that we might be partakers of his holiness." (Heb. 12:10.) This is the end in view of our sonship—to be the child of the holy God and a partaker of His nature. Then, under the ministry of the Holy Spirit we are not in "bondage again to fear" as the sinner is by reason of his unforgiven sins. "But" we "have received the Spirit of adoption whereby we cry, Abba, Father." This is the final act in our sonship whereby he seals that sonship by adopting us into the family of God—incorporating us into that holy fellowship. The son is not in bondage. He has become spiritually and scripturally free. He is no longer possessed of a fear as to the future which is ever present in the bosom of the sinner. For, the sinner is yet in his bondage to satan and is still his willing servant. And since the son is adopted into the family of God by the Holy Spirit, the Scripture sayeth, "If children, then heirs: heirs of God and joint heirs with Christ." (Rom. 8:17.) Are sinners joint heirs with the Christ? Are they heirs of God and His glory? No, indeed not, but the wrath of God rests upon them. This heirship with Christ includes all the riches of his kingdom on earth and all that he has provided for the vast future. It is power, and life, and future glory, together with all the con-



sciousness of the approval of God in this life. The inheritance with Christ includes all that the Father has put into his possession for time and eternity. Well could the apostle say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

NOTE—This is the second of a series of three articles on the Fatherhood of God, by Dr. Kern. The first article appeared in the April number; the third will appear in next month's issue.

## The Biggest Business on Earth

BY WILLIAM HARRISON, D.D., MONCTON, CANADA



HIS claim certainly possesses a distinction which at once ranks it with the superlative in these days when business of one kind or another has assumed such colossal dimensions. Such a claim demands proof of no mean order to justify the unique designation we have seen fit to employ. As we glance over these epochal days, so urgent and commanding in their needs, intensity, and claims, we cannot but be impressed with the immense magnitude of the undertakings which confront us on every hand. The very atmosphere is electric with the plans, daring and force, which distinguish the many vast concerns that are filling the wide spaces of the world in a very wonderful and unexampled way. Recognizing to the full all the imposing enterprises into which so much of the world's brain, wealth, inventive skill, and untold labor, are being poured from day to day, we do not hesitate to claim that The Biggest Business on Earth is found in the work which the Christian Church is seeking to accomplish as the years go by. To make abundantly clear this high contention is the purpose of the present contribution.

One of the remarkable changes which the world has witnessed in quite recent years, is the attitude which so many of the leaders of the thought, and great national, and international, interests of today have assumed towards the Christian faith and the chief instrumentality through which that faith is made known to the world. In view of a shattered and sorely wounded world, the utter failure of those things which, for so many years, were deemed the safeguards for the world's peace, safety and progress, the universal disappointment, discontent, and appalling distress with not a few disturbing apprehensions as to the future of our common civilization there has been a confession as to the need of something vastly more assuring than all mere human expedients and resources can afford, if mankind is to secure stable foundations upon which to build a structure of national good-will among the peoples of the earth, against which the cross-currents of a changing world may beat, but beat in vain. It is now felt, and widely admitted in quarters the most representative and influential, that the christianity of Jesus Christ is that foundation, and the one great and absolute essential with which to cope successfully the world situation as it exists today. Presidents, premiers, merchant princes, and captains of industry, the big men of the political, commercial, and industrial world, men prominent in the realms of journalism and literature, generals in the army, and many who are working at the springs of national life and conduct, are turning away from the worship of material force. They are saying with great unanimity as they have never said before, that only Christianity can save the world. When Butler penned his analogy over a hundred years ago, the drift among the intellectuals and the masses of England was away from the Christian Church and teaching: today, the drift or tendency of the larger world is towards that very system once widely ignored, if not despised. The changed attitude is vastly significant and inspires hope for the great world-wide work of reconstruction now on hand. It would be a task of ease to fill page after page of the review with the utterances of men who have gone down far below the superficial circumstances and conditions of these almost tragic times, and have touched with sympathetic and understanding hands the deep, surging needs of the nations of the world, and have in no private way expressed their profound convictions as to the one great remedy which alone is able to furnish a basis upon which the nations may build in safety for the coming days. To-day we have one of the biggest store-houses of problems God has ever given



men to solve and they must be faced in these stern days and solved by wise and determined action. The dreamer, the sentimentalist, the cheap speculator and theorist have no place when a world of men are passing through a Gethsemane of crushing burdens and a Calvary with its wounds, its mysteries, its darkness and its pain. The manifesto of the six British Premiers is certainly a document which affirms, with great clearness and conclusiveness, the demand to which this discussion is specially directed. Let us listen to this momentous and most urgent message:

"The war, in shaking the very foundations of order and civilization, has driven all thoughtful men to exercise the bases of national and international life. It has been made clear by the arbitrament of war, and through the tasks of re-building a life of peace, that neither education, science, diplomacy, nor commercial prosperity, when allied with a belief in material forces, as the ultimate power, are real foundations for the ordered development of the world's life. These things are simply the tools of the spirit that handles them. Even the hope that lies before the world of a life of peace, protected and developed by a League of Nations, is itself dependent on something deeper and more fundamental still. . . . The spirit of goodwill among men rests on spiritual forces: the hope of a 'brotherhood of humanity, reposes on the deeper spiritual facts of the 'Fatherhood of God.' In the recognition of the fact of that Fatherhood, and of the Divine purpose for the world, which are central to message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. The British Empire, as it faces the problems of the future, believes that in the acceptance of those Spiritual principles lies the sure basis of world peace. The citizens of the Empire, in the reconstruction of civilization, are urged to consider the eternal validity and truth of those spiritual forces which are, in fact, the one hope for a permanent foundation for world-peace."

As a declaration from the highest representatives of the British people this document has nothing like it in the history of the nation. President Wilson has given his testimony in the following words: "Religion is the only force in the world that I have ever heard of that does actually transform the life, and the proof of that transformation is to be found all over the world."

The *Wall Street Journal* calls upon the churches "to put forth an evangelistic effort that the nation may be saved." Significant are the recent words of a prominent Jewish citizen: "Though I am a Jew," said Mr. Filene, "I am forced to the conviction that the Church must play an important part in solving the present world-tangle. If the Christian teaching of 'love thy neighbor' had been more generally accepted the conference at Paris could have finished its work successfully in a week. The teaching of the Christian Church is the power that is needed now if the peace of the world is to be kept, and Europe be brought back to the fine amenities of life for which the Church stands."

A remarkable testimony on "The Church as the Cornerstone of National Welfare," was given by Mr. Roger Babson, president of Babson's Statistical Organization, the largest of its kind in America. This letter was written by him, and, together with a copy of the Ten Commandments under the heading "Fundamentals of Prosperity," was sent to ten thousand businessmen, who subscribed to his statistical and financial reports. In this outstanding letter this man points out in the most convincing manner that the real security for the stocks, bonds, mortgages, deeds, and other investments which we own, depends not so much on the steel boxes, the legal papers, nor on the strength of our banks, but rather upon the strength of our churches. The religion of the community is really the bulwark of our investments. And concluding this most exceptional declaration, he says: "For our own sakes, for our children's sakes, for the nation's sake, let us businessmen get behind the churches and their preachers: . . . the safety of all we have is due to the churches. By all we hold dear, let us from this very day give more time, money, and thought, to the churches of our city, for upon these the value of all we own ultimately depends." These confessions and unsolicited testimonies could be multiplied indefinitely from quarters similar to those quoted.

This wide consensus of opinion and conviction as to the central place which the Christian religion alone can fill in the life and government of the nations, is deeply significant, and it does appear that we have travelled a long distance from the almost universal indifference and skepticism of one hundred and fifty years ago. The vast needs and tragedies created by the world-war have had



much to do in arousing men to the unspeakable value of that which for so many years, and in so many influential quarters, had been ignored, or, at least, lightly esteemed. Of course, sincere and believing souls within the pale of the Church, through all the centuries, have always believed that the one great solvent, the one divine remedy for the miseries, the universal restlessness, the dark problems of humanity, is found in the redeeming Gospel of the Son of God; but we have lived to see that this belief is now shared by all kinds of leaders in world affairs who are not in any special way identified with ecclesiastical schemes or interests, and yet, in this crisis in human history, are frank enough, and courageous enough, to express the convictions which have found so deep a place in their minds and souls. The mission of the Christian Church is being appraised and appreciated as never before, and is being recognized as the great instrumentality through which, alone, the religion of the Son of God is finding its way to the ends of the earth, and by which its teachings are being applied to the problems, the many needs and sorrows, of a world that has been so terribly broken by the worst of all the wars that history knows anything about. The saving of the world is, indeed, the one sole business of the Church of God, and its equipment was never on such an extended scale as it possesses today. The careful surveys of the world-situation were never so thorough and complete as we find them at the present time. The universal Christian Church never understood its colossal task so completely as at this very hour. The Christian forces were at no period in the past so confident that they can successfully compass the enormous undertakings which confront them from a world-point of view. The achievements of the past two thousand years afford ground for this undismayed confidence for the future, and for all the vast and varied instrumentalities which are in the hands of the universal Church at the present time. When all the departments of this great Christian concern are properly considered, the magnitude of it all well-nigh defies anything like a complete enumeration—its material equipment in the way of church edifices, colleges, schools, universities, missionary agencies, Sabbath school institutions, and social settlements. Its ministry of so many thousands of men, its great Bible Societies and kindred organizations, covering so many lands with the some 600 different languages and tongues, varied customs, and demands, it is no wonder that the work of the Christian Church, from any standpoint from which we view it, may very fittingly be designated "The Biggest and Best Business on Earth." If it were possible, by some destructive mandate to strike from our civilization, and the vast fabric of the world's life and multitudinous affairs, every vestige of Christian teaching, efforts, ideals, character, and achievements, distinctly Christian, it is impossible to conceive the universal wreckage and darkness which would undoubtedly ensue. We firmly believe that the far-spreading ruin and desolation would fill with bewildering astonishment and dismay the most chronic unbeliever.

It was Lord Morley who said, some time ago, that "the spiritual life of Europe for nineteen hundred years has been kindled at the torch of the sublime mystic of the Galilean hills." This is the explanation and there is no other, and in this alone we find the only hope for the unsettled and crushed world of today. General Sir Douglas Haig, some short time ago, said, that "During the four years and a half of war the Church has played a great part, spiritually, and materially, and now stands in need of universal encouragement, to enable her to assist in solving the many grave problems which lie ahead of us."

Never in the history of the centuries has there been such careful and consecrated planning for the occupation of the whole world in the name of the ascended Lord as we witness today. The wonderful surveys and programs of the Church bear ample evidence of this. There is not the slightest feeling in the prosecution of the "Biggest Business on Earth," in which the Christian Church is engaged, that the world-task in which she is engaged is too great for any possible realization. There is no hint of her probable retirement from the colossal undertaking in the near, or even distant, future. Instead of any feeling of this kind there is a growing consciousness that the commands of the Lord Jesus are within the power of achievement through the instrumen-



ality of the Church universal, and, with this in view, we witness the mobilization of Christian forces on such a scale as has never been equalled in all the history of the past. The great Christian concern has its branches in various parts of the world, and from the untouched positions of the globe there are loud calls, urgent, and insistent, for the message which alone can meet successfully the crying needs and desperate situations, no matter from what part of the world these cries are coming, and no matter how enormous these demands may be. With a confidence which no merely earthly conditions can explain, the vast Christian organizations are moving onward in the assurance that the age-long battle will be won and won universally and forever. Dr. Pringle, the retiring moderator of the Presbyterian General Assembly, Canada, in the month of June of this year, said, "The Church never had such a hold on the people as today; the Church is the biggest business in Canada today. Our great railway corporations and financial concerns are not in it with the Christian undertaking in God's wilderness for righteousness and truth." This saying is true, and the most convincing facts fully sustain the claim. With all the changes which have marked the passing years, the vanishing of so many institutions, theories, systems, and nations which once appeared so strong and enduring, the Christian Church remains unbroken as the greatest benefactor of mankind and the one outstanding hope for humanity in the advancing years. The Church never despairs, no matter what vast wreckage, what gross, age-long superstitions and what enormous undertakings confront her as she goes forward in her divinely designated mission. Jesus never once hinted that the lost world around him could not be saved. It was to redeem and eventually to save the lost world He gave Himself, in all the fullness of His glorious being. Materialism, secularism, and all the allied systems of unbelief, have confessed that there is "no cure for a bad heart," and the records that all such systems have given to the world have fully confirmed this confession in the most conclusive manner. Christ alone is the supreme optimist and His Church is not guilty of uttering a despairing note, and never thinks of retiring from its appointed task. The Book which contains the messages upon which the world's greatest business has been built is undeniably the Book which has made its way into the intellect, the affections, the reverence of mankind, as no other volume in all time's long, long years has ever done. In between six and seven hundred languages and dialects of this million-peopled world the principal contents of this age-crowned book have been placed with untiring and conscientious and skillful care, and the determined and altogether splendid effort which has achieved so much in this direction has not slackened, no, not for a single day, and will not cease its lofty toil until the greatest and best things that the race can possess shall be made known in every tongue and language in which men were born. This is the Book which makes clear the things and interests for which the Biggest Business is in the world to promote on a scale nothing less than universal and world-wide publicity advertising, and nothing less will do, for the need is deep and desperate, and the Christian Church has the only sufficient remedy, and absolutely there is no other. A feature in the operation of the great business in which the Church is engaged which, quite recently has assumed ever-increasing proportion, is the conviction that there is room and impressive demands for a wiser and more economical use of the vast resources at the Church's command. The spirit of a larger unity and coöperation is commanding attention as never before. Efficiency is one of the great words of today, and the elimination of every form of waste is calling aloud in the Church and out of it. Superficial distinctions, over which our fathers fought with such determination, are being discounted and assigned to their proper place in the policy and action of the Christian forces of the time, and plans are being formulated for united consideration which would have greatly startled the leaders of the Churches even thirty years ago. The pressing business of the various Churches is demanding the mobilization of all scattered energies of the divided Churches, so that the unsaved world may feel the gracious impact of a united Christendom as never before. To this business of a world's rescue and regeneration, the call comes with an almost pathetic urgency; that loud ringing call



is heard in this testing day and in some department of "The Biggest Business on Earth" there is room and opportunity for the finest and most enduring service that men of all ranks can ever render. We thank God for the vast and beneficent activities in which the Christian Church is now engaged in her world-wide mission; it was never so fully equipped as at this very hour and it was never so deeply devoted to the vast work committed to her care. A perplexed and sorrowing world is waiting for her approach; the tasks are enormous, and marked by difficulties which cannot well be exaggerated; but the Christian Church, having assumed the responsibility of a world's uplift, goes forward in her divinely appointed undertaking with an unfaltering faith, and a deepened feeling that the work she is in the world to accomplish is a work of such transcendent importance that no other instrumentality in the world is able to compass or achieve. The leaders in national and world affairs have made this confession in the most public and impressive ways.

## How Modernism (Higher Criticism, New Theology) Works

BY O. B. SERVER.



METHODIST woman evangelist told, in a sermon, of a New England Congregational Divinity School, in a class-room of which one day a student arose, went forward to the professor's desk, laid down his Bible, and said: "If what you have been teaching us is true, I have no farther use for that book," and he went out an infidel. For him there was not simply a shorter Bible, but there was no Bible at all.

The one whose name is most conspicuously connected with the modernist atrocity, the "Shorter Bible," on a summer vacation had a Bible class in his old home church, Palmyra, N. Y., in which his father was a deservedly honored elder. One who was present in the class told me, "He tore the Old Book all to pieces." It would seem to be fitting for a theological professor to assist faith rather than to assault it, to confirm it rather than to kill it.

A successor in one of the parishes of the present writer, came by marriage into intimate relations with a theological professor, and so became more interested in theological institutions than he otherwise might have been. At one period, having some time at his disposal he went on a tour of visitation of theological seminaries, among them the divinity school mentioned above. He told me of a conversation he had with a candidate for the ministry to whom he sat next at the dining table. The young man, deeply feeling the need of religious fellowship, had invited student after student—ten in all—to come to his room for a prayer meeting. Not one accepted, and the last man exclaimed: "Pray! I haven't any one to pray to!"

On a mission field is a Union Christian College in which a number of denominations co-operate, New Theology is in the saddle. In the papers of late it has been reported repeatedly that of 26 students who had finished the course, only one went on into the ministry and all the rest relapsed into the dark unfaith of heathenism.

In a recent number of *Our Hope* was related the incident of a theological seminary where the infidelic teaching of a professor caused a whole class to bolt and revolt, and they compelled a readjustment in the faculty.

The Hebrew Lexicon of Gesenius is in the library of almost every educated minister. Professor Philip Schaff, in his book, "Germany: Its Universities, Theology and Religion," speaking of Knapp, the then sole evangelical professor in the University of Halle, says: "He was thrown into the shade by the celebrity of Gesenius and Wegscheider, who continued, almost to the end of their lives, to be the guides of the theological students, and systematically disqualified them for the office of the Christian ministry" (p. 285). There are others.

At a meeting of a Ministerial Association in Central New York, a Baptist pastor said: "In the theological seminary I espoused the Higher Criticism and came out an ardent advocate of the New Theology. My ministry was barren; no souls were saved, and I found my church dying by inches on my hands. I discovered what the matter was: it was my own preaching. The New Theology, for saving and edifying results, is *not preachable*. I confess to you that I have aban-



done it and have gone back to the old-fashioned conservative theology, and God is now blessing my ministry." And a Presbyterian pastor testified to a similar experience. Modernism is fruitful—of something!

In the city where this Baptist pastor was graduated, was a printing establishment at which a certain church had its printing done. The minister went there on business at noonday, and found only one man present, the rest having gone to lunch. Seeing on the printer the badge of his college fraternity, he said to him, "What are you doing here?" The young man told his sad story. Reaching the end of his first year in the seminary, he could go no farther.

When the late Dr. George F. Pentecost was pastor in Brooklyn, an eminent minister who was pastor of one of the great avenue churches in New York City, asked him to come over and conduct a series of evangelistic meetings in his church, Mr. Pentecost responded in surprise: "Why! you do not believe in the Christ and the atonement which I preach." The modernist replied: "I know that very well; but I also know that if anybody is converted to Christ it must be by means of the old view." Modernism, one of whose fundamental working postulates is a denial of the intervention of the supernatural and one of whose slogans is "Salvation by character," has no God's salvation in it.

A young lady, a teacher in the public school, was a valued worker in her church. On a summer vacation she went to Chicago University for study to further fit her for her vocation. That was the end of her church usefulness; indeed she withdrew from her church. She seemed to have attended a slaughter house of faith and a morgue of piety.

The Society of Biblical Literature and Exegesis, a national society that is supposed to corral within its fold the most distinguished and the main biblical scholarship of the country, held a meeting in Washington, D. C., in the winter of 1913. It had on its roster the names of men who stand for the Old Faith and its Book, but at the meeting these brethren were conspicuous by their absence. As reported in the *BIBLE CHAMPION*, November, 1913, the voice of public prayer was not heard during its sessions. Higher Criticism and New Theology had their innings for sure. A sense of chilliness went up and down the psychological spine of the reporter a good many times, and his hair almost stood on end when the officers were elected for the ensuing year. Professor Nathaniel Schmidt, of Cornell University, had given in St. Louis a course of lectures on the Pentateuch professing to present the latest results of the higher critical scholarship. According to him, as reported in the *St. Louis Globe Democrat*, it was not Moses who wrote the Pentateuch; there never was any Moses at all; Abraham, Isaac and Jacob were not real human beings, but the names of gods; the children of Israel were never in Egypt; the Jews worshipped a pig, etc., etc. And yet this Swede, instead of being put in a straight jacket and judiciously restrained, was unanimously elected vice president of the Society of Biblical Literature and Exegesis! Works!

Two ministers sat talking together on the campus at the thirtieth anniversary of their college graduation. One had become a bit infected with modernism. He said: "I find mistakes in the Bible—plain discrepancies—and I do not hesitate in my preaching to tell my people so." Said the other: "If I believed that—which I do not—I would not preach it, for this reason: It would loosen the grip of the Bible upon the minds and consciences, not to say hearts, of the people, and that grip loosened, there will follow its natural and necessary correlative, looseness of life. You watch and see." It is notable that the destructive criticism loosens the authoritative hold of the Bible, and that tends to debauch the moral sense.

In one of the up-state cities of New York a minister went one evening to call upon the pastor of one of the two churches of their denomination there. The modernist minister became so outrageously unorthodox that the pastor said, "No more of that kind of talk here, please, or I shall ask you to leave." A little later the visitor officiated at the administration of the Lord's Supper at the opening of an ecclesiastical meeting, and his communion address was as sweetly and soundly orthodox as the most spiritual and devoted Christian could desire. Afterward the pastor spoke to him of the difference between his discourse and his evening talk at the parsonage, and he answered: "Oh, no matter what I *believe*, I have to observe the conventions." Where was his moral sense?

A well known Presbyterian minister—he was once pastor in Washington,



D. C.—and the writer were riding together on a railway train. He told me of a nephew of his who went to Germany to study theology. A German theologian was about to graduate and take a parish. He had been keeping two mistresses, and he wanted to provide for them, as, for obvious reasons, he could not take them to his parish. He came to the American and asked him to take one of them off his hands. The American emphatically assured him he was not that kind of a man. Where was the Hun theologian's moral sense?

The Modernist may deny, possibly indignantly deny—not the foregoing facts, for they can be relied upon, but the implications involved in the narration—that there is any cause-and-effect connection between modernism and the effects narrated. As between the Old and the New theology, wherein the New coincides with Old, it isn't New but Old. The New is differentiated from the Old by its unsympathy, disharmony with, by its opposition not to say oppugnancy to, the Old. Both are effectuating, productive forces. Would any one attribute the contents of the preceding dozen paragraphs to the Old theology? If not, what is the cause of them? They have to be accounted for. Modernism.

## Devotional Bible Study



THAT teacher or preacher can present the most richly helpful Bible messages to others who has searched those passages that have thrilled his own soul with comfort or inspiration or instruction. The Word of God must go through his heart in actual experience to be really understood or appreciated, and by that heart experience given most impressively to other people.

Now, such use of the Bible is not possible to the destructive critic. He has not the faith in it as truly God's own Word that alone gives the attitude required to be spiritually helped, and still more he does not study the Word diligently enough to know its rich contents. The Church which follows that critic loses all the spiritual resources of the Bible which can only be spiritually discerned and only spiritually appropriated. But that these spiritual riches are a glorious reality every one who has ever experienced them absolutely knows.

In theological seminaries of the destructive criticism of the Bible a recent observer after large inquiry failed to find one student who is studying the Bible devotionally. Of course it was impossible to learn what the actual devotions or private worship of God of such students had come to be. A devout Christian to whom the Holy Scriptures are the manual of prayer and praise to God, to whom the ever more wonderful Psalms are his soul's nourishment with the words of Jesus still richer, and the Apostolic inspired messages a new delight, goes to these Scriptures daily and many times a day. He reads them, meditates upon them, follows their marvelous terms of promise and revelation to the heights and depths, and revels in them as with a cup running over, and a table spread in the presence of his enemies; and his soul is more than satisfied. God speaks in these passages directly to man's innermost being as man speaks to God in his prayers and praises. Can we for one moment think of abandoning such experiences with God's Word? And for what substitute? For wholly fanciful imaginings of possible human origins of the Scriptures; for hypotheses of elaborately spun webs of supposed origins, hundreds of such theories coming and going, all shattered by the ever more wonderful historical evidences and archæological discoveries corroborating the Bible in history, laws, customs, and incidental allusions to a thousand circumstances of the day it was written. Give up a heavenly feast for childish balloon ascensions? O the folly, the desperate sin of it!

The finally conclusive proof of the Divine Word being the Scriptures lies in this devotional use of it. There it becomes the living Word from the consciously felt present God fully meeting the soul's needs. These needs are sorrows that no earthly comforter can relieve, perplexities no human wisdom can resolve, weakness, distress, near despair again and again. And it is the absolutely confident and repeatedly verified experience of millions of God's people that God speaks directly to their souls through His Word!—*Dr. Roads in East. Methodist.*



# The Club

## An Abridged Chapter from Man and His Destiny

BY THE REV. B. A. DISNEY, EAST CHATTANOOGA, TENNESSEE.



HAVING shown that the Scriptures, as we understand them, and, especially the New Testament, teach that the soul and the body are distinct and separable; that the body is material and mortal; that the soul or spirit is immaterial, immortal, the sensible, rational part of man, in fact, the real man, and that he will be rewarded or punished eternally in the future world according to his works here, we now propose to prove by many witnesses that our understanding of these Scriptures is correct, and that we do not misinterpret or misrepresent them in the least particular. And these witnesses are competent, because

1. They were men of sane minds and reliable memories.
2. They were men of honor, truth, and veracity.
3. They either saw with their own eyes and heard with their own ears or received the word directly from those who did.
4. They received the word as taught in its purity, before it was corrupted by "critics," speculators, or infidels.

Of these witnesses we shall take

1. **IGNATIUS.** (*b.* about 30 A. D., and *d.* 107 A. D. Tradition says that he was the little child that Jesus "set in the midst of" His disciples as an example of humility. He and Polycarp were fellow-disciples of the Apostle John. He received directly from Christ and His Apostles just what they taught as to the immortality of the soul.

He says of Christ: "Being incorporeal He was in a body; being impassible, He was in a passible body; being immortal He was in a mortal body."

Philo, Agathopus, and Crocus, who attended him to Rome and witnessed his martyrdom, tell us that "with great alacrity and joy" he hastened that "by means of the wild beasts, he, soon disappearing from this world, might be manifested before the face of Christ. And these things he thus spake and testified."—*The Ante-Nicene Fathers*, Vol. 1, pp. 52, 55, 56, 130, 131.

2. **CLEMENT.** (A. D. 30-100.) He was a disciple of St. Peter, was converted under him and became his fellow-worker. Before his conversion he was perplexed as to the immortality of the soul, but afterward his mind was settled. He quotes from Peter: "If any persist in impiety till the end of life, then as soon as the soul, which is immortal, departs, it shall pay the penalty of its persistence in impiety. For even the souls of the impious are immortal, though perhaps themselves would wish them to end with their bodies. But it is not so; for they endure without end the torment of eternal fire, and to their destruction they have not the quality of mortality. But perhaps you will say to me, 'You terrify us, O Peter.' And how shall we speak to you the things which are in reality? Can we declare to the truth by keeping silence? We cannot state the things which are otherwise than they are.

"Hence, O beloved Clement, if you would know the things pertaining to God, you have to learn them from Him (Christ) alone, because He alone knows the truth. For there is every necessity that he who says that God is by His nature righteous shall believe also that the souls of men are immortal. Since, therefore, without all contradiction, God, who is good, is also just; He shall not otherwise be known to be just, unless the soul, after its separation from the body, be immortal. so that the wicked man, being in hell, may then be punished for his sins; and the good man, as in the bosom of the righteous, be constituted an heir of good things. Since, therefore, God is righteous, it is fully evident to us that there is a judgment, and that souls are immortal."—*Ante-N. F.*, Vol. 8, pp. 150, 230, 231, 286.

3. **POLYCARP.** (*b.* A. D. 60, *d.* 166?) Eusebius speaks of him as the "blessed Polycarp," and the most admirable, Apostolical and prophetic teacher of our time." And Irenaeus says of him: "Polycarp also was not only instructed by the Apostles, and conversed with many who had seen Christ, but was also appointed by

the Apostles bishop of the Church of Smyrna, and whom I saw in my early youth." He "always taught the things which he had learned from the Apostles, and which the Church has handed down, and which also are true."

The proconsul having tried, without avail, to prevail upon him to renounce Christ, said: "Swear (by the pagan gods), and I will set thee at liberty; reproach Christ." Polycarp answered: "Eighty and six years have I served Him and He never did me any injury: how, then, can I blaspheme my King and my Saviour?" "I will cause thee to be consumed by fire." Polycarp answered: "Thou threatenest me with fire which burneth for an hour, but art ignorant of the fire of the everlasting judgment and of the eternal punishment reserved for the ungodly." And the Church at Smyrna adds: "Having overcome, and thus acquired the crown of immortality, he, now, with Apostles and all the righteous (in heaven) rejoicingly glorifies God."—*A. N. F.*, Vol. I, pp. 41, 43, and *Eusebius* 143-150.

4. JUSTIN OR JUSTINIUS, surnamed THE MARTYR. (103-165 A. D.) We quote him as follows: "This, then, is what we expect and have learned from Christ, and teach." "Our teacher of these things is Jesus Christ." "His word is the power of God."

"Plato used to say that Rhodamanthus and Minos would punish the wicked, and we say the same thing will be done, but at the hand of Christ, and upon the wicked in the same bodies united again to their spirits, which are now undergoing everlasting punishment; and not only, as Plato said, for a period of a thousand years." "We hold this view, that it is like impossible for the wicked and for the good to escape the notice of God, and that each man goes to everlasting punishment or salvation, according to the value of his actions. Insensibility would be a godsend to all the wicked. But since sensation remains to all who have ever lived, and eternal punishment is laid up (*i. e.*, for the wicked), see that ye neglect not to be convinced, and to hold as your belief that these things are true; let these persuade you that even after death souls are in a state of sensation, for we know that our Master, Jesus Christ, said: 'Fear not them that kill you, and after that can do no more; but fear Him who after death is able to cast both soul and body into hell.' And hell is a place where those are to be punished who have lived wickedly, and do not believe that these things which God has taught us by Christ will come to pass."—*A. N. F.*, Vol. I, pp. 165-169, 191.

5. MATHETES. (A. D. 130.) "The author of this Epistle gives himself the title of Mathetes, 'a disciple of the Apostles.' He was possibly a catechumen of St. Paul. The Epistle is a gem of purest ray." "A precious work." He says: "The soul dwells in the body, yet it is not of the body. The invisible soul is guarded by a visible body. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible (bodies), looking for an incorruptible dwelling in the heavens."—*A. N. F.*, Vol. I, pp. 23, 27.

6. IRENAEUS. (120 or 130-202 or 208 A. D.) "He was a pupil of the eminent Bishop Polycarp. Was well versed in ancient philosophy, as well as in evangelical doctrine. His book on *Heresies* is highly appreciated as a historical monument and a vindication of the primitive faith."

He says: "The Lord has taught, with very great fulness, that souls not only continue to exist, but that they preserve the same form as the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased,—in that narration which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham. In this account He states that Dives knew Lazarus after death, and Abraham, in like manner, and that each one of these persons continued in his own proper position. (He tells us) also of the answer given by Abraham, who was acquainted, not only with what respected himself, but Dives also, and who enjoined those who did not wish to come into that place of torment to believe Moses and the prophets, and to receive the preaching of Him who was to rise from the dead. By these things, then, it is plainly declared that souls continue to exist, that they do not pass from body to body, that they possess the form of a man, so that they may be recognized, and retain the memory of things in this world; moreover, that each class receives a habitation such as it has deserved, even before the judgment."—*A. N. F.*, Vol. I, 411, 523.



Now these witnesses were the chief of the early "Fathers of the Christian Church." Some of them were contemporary with the Apostles, were their pupils and converts, and were assigned by them to Bishoprics in the Church; others were their immediate disciples and successors. Then who could be better qualified than they to tell us just what the Old Testament and Christ and His Apostles taught? They saw, they *heard*, they *knew*. They prove that we have understood the Holy Scriptures correctly—that the soul of man is immortal and his future destiny will be one of endless bliss in heaven, or of eternal woe in hell, according as he chooses or rejects Christ and the teachings of the Holy Bible in this life. Oh, that all men were wise!

"Had I seen reason to abandon the doctrines to which I was pledged, I would have deemed it just and right that I withdraw from the Church which laid the beliefs upon me. I observe with solicitude that some new theologies involve also a new morality. They demand to remain in the pay—I will use the ugly but fitting word—of the communities whose doctrinal standards they have disavowed. I am incapable of understanding such ethics. Such a resultant immorality is a strong refutation of the theology with which it is associated.—*Dr. Dinsdale T. Young*, one of the greatest Methodist Preachers in England.

## Who are the Rightful Proprietors of Palestine



IS it possible the contributor who wrote the article "Who are the Rightful Proprietors of Palestine?" in the March number of the BIBLE CHAMPION under the pen name of "Title Examiner" has mistaken the patriarch Abraham for a Jew? Note what is said about the Jews' Title Deeds:

"God was the original proprietor. 'Now the Lord said unto Abram, Get thee out of thy country . . . unto a land that I will show thee: and I will make of thee a great nation. . . . And the Lord appeared unto Abram, and said, Unto thy seed will I give this land.' (Genesis XII. 1, 2, 7). *This is the original deed.*" Italics are the BIBLE CHAMPION'S.

There were no Jews in Abraham's time. Abraham begat Isaac, Isaac begat Jacob, and Jacob begat twelve sons, one of whom was Judah. I think it will be found the Judahites were not called Jews until the time of Ezra. Anyhow, Judah was only one of twelve, known as the twelve tribes of the House of Israel. "Title Examiner" points to the records, and quotes Joshua 1:1:

"The Lord spake unto Joshua the son of Nun . . . saying: Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give them, even to the children of Israel."

"The children of Israel," that is the twelve tribes, not Judah only. What about the others, the eleven, or perhaps I should say ten, as the Levites, the priestly tribe, had no territorial possessions?

Judah, or the Jews, has not, nor can have, I respectfully submit, any sole claim to Palestine to the exclusion of the other members of the House of Israel.—*Thomas Cullen Roberts.*

### REPLY

I thank you for submitting to me Mr. Roberts' criticism. It seems to call for a reply.

If the good brother had read carefully, he would have noted that I did not call Abraham a Jew. It is true that, technically speaking, "There were no Jews in Abraham's time."

At first the Jews were the Judahites, and the brother is quite right, historically, in saying "the Judahites were not called Jews until the time of Ezra," which was more than 1200 years after Abraham. So then, technically, a Jew is a Judahite, a member or descendant of the tribe of Judah.

But, it is a well known fact that technical terms which have, by derivation or by designation, a very definite and circumscribed meaning, do, by *usus loquendi*, come to have a much larger signification and cover large areas of meaning.

Accordingly, my Bible dictionary says: "After the Return the word received a larger application. Partly from the predominance of the members of the old kingdom of Judah, partly from the identification of Judah with the religious ideas and hopes of the people, all the members of the new state were called Jews (Judeans), and the name was extended to the remnants of the race scattered throughout the nations." (Italics mine.)

Dictionaries are supposed to give the meaning of words according to usage as well as derivation. The *Standard Dictionary* thus defines Jew: "1. A member of the Hebraic division of the Semitic race, the descendant through Sarah and the line of Jacob. Under the theocracy they were known as *Hebrews*, under the monarchy as *Israelites*, and during foreign domination as *Jews*. The modern representatives of this stock call themselves *Hebrews* in race and language, and *Israelites* in religion, and *Jews* in both senses." It was in this enlarged and later signification as is (or should be) everywhere understood, I used the word *Jew*. The *Standard* gives also another definition: "2. Originally, a member of the tribe or of the kingdom of Judah." It is in this second sense that Mr. Roberts uses the word. But "the sun do move."

Another dictionary before me defines "Jew" as a *Hebrew*. The word "Hebrew" was first applied to Abram, Gen. xiv. 13. So if Jew and Hebrew mean the same thing, it could not have been very far astray to have called Abraham a Jew!

The point of my article was, by noting the exclusions according to the terms of the Title Deed, to show that the Jews, i. e., the descendants of Abraham, are the rightful proprietors of Palestine and should now have what belongs to them. I think it will stand.—*Title Examiner*.

## The State of the Believer's Soul Between Death and Resurrection

BY W. BANFORD, LACHUTE, QUEBEC, CANADA.



THE state of the departed believers must be one of the greatest happiness whether in Old or New Testament times. It was the presence of the Lord for the Psalmist (Ps. 16:11), where are pleasures for ever more. Moses and Elijah, on the holy mount, one in the new body, the other still an unclothed spirit, could talk and commune with our Lord Jesus about his decease which lay ahead. And to the dying robber our Lord says: "Today thou shalt be with me in Paradise." "With me?" This, for the sinner saved by grace, is the summit of happiness and joy. Man lost the earthly paradise by sin. Through the atonement of our Lord Jesus Christ, either in promise, as in Genesis 3, or accomplishment as at Calvary, the way was opened for him into the heavenly paradise—into the presence of God himself. This is the glory of the Gospel whether preached beforehand by word or type, or since the cross.

And while the disciples sorrow over the loss of companionship with their Saviour and Lord, this dying sinner is assured on the best authority of association with Himself that very day in the paradise of God. What a glorious work it is that avails with such power for us as well as for him!

The Epistles are in full accord with this as indeed all Scriptures. "We are confident and willing rather to be absent from the body, and to be present with the Lord," expresses our faith in 2 Corinthians 5:8. The Apostle has just been saying that the thing we really and earnestly look forward to, is to be "clothed upon with our house which is from heaven." This is at (from) the coming of Christ for His saints, or the first resurrection, when all the redeemed shall receive their new bodies, like unto Christ's body of glory.



But until that day "we are confident and willing rather to be absent from the body and present with the Lord in the heaven of heavens—the very presence of God Himself.

The same inspired writer, in Philippians 1:23 voices faith's longings. "Having a desire to depart and be with Christ which is *far better*" than the joys of the service of the saints on earth where so much sin and sorrow are.

Lazarus is shown by our Lord Himself in Abraham's bosom, in Luke 16, as an Old Testament saint. Of course this is in the same paradise.

The full fruitage of Christ's finished work gives us not only the joys of the intermediate state, but also of the eternal state. Romans 8:30 and 1 John 3:2, 3 show us that nothing short of glorified bodies like our Lord's own (Phil. 3:21) for all the redeemed will satisfy the heart of God. In 1 Corinthians 15 we learn that just as Christ's atoning work saves the soul, so it also saves the body of the believer. And as Christ was raised from the dead, so will the believer's dust be gathered up and transformed into a new body. The living believer also shall be changed in a moment, in the twinkling of an eye. 1 Thess. 4. Other Scriptures confirm this.

*Hades* is simply the state as well as place of those who have died, saved or unsaved. It extends, therefore, to heaven and hell—includes both. Our Lord, during the days of His death, was in *hades*—that is, in the state of the dead—body, soul and spirit separated. But He was in *paradise*—not in the part of *hades* where the rich man was tormented. The latter was in the same state—body, soul and spirit separated.

This is what death is—separation. So much for the fiction of Christ "descending into hell," which is a gross addition to the Holy Scriptures, a thing as seriously forbidden as adding to them is." Rev. 22:18, 19.

The second death (Rev. 20:24) is eternal separation from God who is light and love. Truly this is the blackness of darkness.

"Happy they who trust in Jesus,  
Sweet their portion is and sure,  
Here, there and for all eternity."

## Present Day Evangelism



IN a recent number of the *CHAMPION* the question is asked as to the cause of the comparative powerlessness of the present day evangelism. It intimates that we lack the old faith and fervor and pain and prolonged agonies of prayer, etc.

How is it possible to have the old "pain" for souls unless we believe in the old hell of fire and brimstone that was believed in in those days?

Salvation is salvation from what? If from mere remorse of soul, then one can hardly muster a tremendous enthusiasm over the matter.

But, if, as on earth there is physical suffering in hell, then, knowing how we shrink from, and feel, and hate extreme physical suffering here, we immediately become concerned. If the conditions in hell are physically quite tolerable, then the regrets that some people will feel because they cannot go on in the pleasures of sin would likely subside much after the first brief period of heart anguish. They would conclude, I should say, that they had better make the best of the situation,—much as one sent to penitentiary for life would do. If hell is no more than is generally preached or believed in today, then, while I will try hard to get people to turn to God and to go to heaven, yet I should also feel that if they refused to do so they richly deserve exclusion from heaven, and one could hardly weep much over the matter, but rather remark, "Those and one could hardly weep much over the matter, but rather remark, "Those who make their bed in hell must lie on it." Personally I believe in the old hell of fire, and an almost unendurable physical suffering, which is the more awful because it is ceaseless.

I see people so suffering on earth, and is hell better in that respect than earth? If so, then the man with gangrene, some kinds of cancer, chronic, acute rheumatism, may gladly welcome the change to hell, provided he has lost all hope of heaven.

A business man asked a minister about this matter, and was told that the old theory of a hell of fire and brimstone had been exploded long ago. The business man immediately committed suicide.

Christ suffered for our sins, and He suffered bodily as well as in soul. "He was wounded for our transgressions," as well as "He poured out His soul unto death."

I said to a man dying of gangrene of the stomach, "If you die unsaved you will suffer everlastingly." He assented. Then I said, "God is willing to accept the sufferings of Christ on the cross instead of your eternal sufferings if you are." In consequence of this he gave his heart to God, and so continued trusting in God until death came a week later.

I said to a man suffering almost intolerably from brass poisoning, "If you die unsaved you will suffer worse than this." Then I spoke of Christ suffering in His body for us. This man, who had often literally "fooled with religion," was saved finally. Take away the old time hell and you have robbed the Christian religion of a most powerful lever and weapon.

Certainly if we "preach the Word" as given by John the Baptist, by Christ, by Paul, by John, by Peter, by Jude, we shall preach the hell that was preached by Wesley and Whitefield and Finney, and you have a background appealing to the sense of feeling and fear, and a contrast to the offers of glory.

One of the most powerful and effective sermons I have read of old time was one in which the preacher dwelt for about half an hour each on the follies of sin, the horrors of hell, and the glories of heaven. Where do you hear such preaching today, outside of some little almost unnoticed denominations? Give us the old time beliefs, and you make possible the old time power; not otherwise.—*A Subscriber.*

## Soul Sleeping

BY A BIBLE STUDENT.



THIS term is used to denote the doctrine of those who hold that at death the soul falls into a state of unconsciousness and continues in that condition until the resurrection, when it is awakened to judgment, after which it enters upon its eternal state.

The celebrated Church-of-England prelate, Archbishop Whately (1787-1863) of Dublin, presents this doctrine of unconsciousness in a striking manner. He says, in substance: As men die, they fall into a state of total insensibility; thus it follows that however long or short a time they may lie in that state, to them, when they awake at the judgment, it will be just as though they had fallen asleep the instant before. Each one, to his own feeling, starts up the instant after death to judgment.

The application of the doctrine to such a statement, for instance, as that of the Apostle Paul in 2 Cor. v. 8—"absent from the body," i. e., immediately after death, "present with the Lord"—would be somewhat after this sort: The language is correct enough for all practical purposes, though far from fact. Paul died hundreds of years ago, and how many years will yet elapse before the Lord will come and the apostle will be present with him, we know not. When he died he fell into a state of unconsciousness, and even should millions of ages pass before Christ comes, it will be just the same to him as though in point of fact he had awoke the shortest conceivable interval of time after death in the presence of his Lord. All similar Scripture referring to the state between death and the resurrection would be explained after this manner.

It may be added that while the eternal state of the righteous, following the judgment, is accounted to be heavenly bliss, there often goes with this doctrine the idea that the doom accorded to the wicked is *annihilation*.—a judgment that the writer, as doubtless would most people, be glad to believe if they could only see Scripture warrant for it.

Christ, in his controversy with the Sadducees quoted these words of God from the Old Testament: "I am the God of Abraham, and the God of Isaac, and



the God of Jacob" (Ex. iii. 6), and he added, "God is not the God of the dead, but of the living" (Matt. xxii. 32). If the patriarchs were still "living," then they must have been conscious, for the idea of consciousness belongs to all sentient life.

On the Mount of Transfiguration (Matt. xvi. ), Moses, who had died nearly 1500 years before, and Elias, translated to the heavenlies over a thousand years before, both appeared and talked with living men, demonstrating their conscious existence. Here is a fact that utterly wrecks the unconsciousness theory, unless it be allowed, as is sometimes alleged—the exigencies of the doctrine requiring such a feat—that they were awakened for the occasion!

The parable of Dives and Lazarus (Luke xvi.), whatever else it teaches, certainly plainly portrays consciousness after death. If Lazarus was "comforted" and Dives was "tormented"—these are states of sensation, and there cannot be a sensation without a consciousness of it—and if Abraham could talk with them (vs. 25), then all three must have been very much conscious.

St. Paul says that Christ "died for us that whether we wake or sleep," i. e., whether alive upon the earth or dead, "we should *live* together with him" (1 Thess. v. 10). It is not soul-life but body-life that becomes unconscious. Soul-life does not, for its existence and consciousness, do not depend upon connection with an earthly body. No, death does not leave the soul a blank,—dark, unconscious. Says a poet:

"The star that sets  
Beyond the western wave is not extinct;  
It brightens in another hemisphere,  
And gilds another evening with its ray."

---

NOTE—A contributor sends us the above, which appears to be quite conclusive. We are aware that there are many excellent Christian people who hold an opposite view. Our recent symposium on another phase of the state of the soul between death and the resurrection, was conducted with such fairness and satisfaction that we are moved to invite another discussion, the theme being the subject of this article. Let the communications be as brief as possible, and without any personalities. "To the law and to the testimony."—*Editor.*

\* \* \*

### LIFE LESSONS

If Job were to return and behold our young women would he have use for the covenant he made with his eyes based on the purpose to see what he ought to see and nothing else? Job. 31:1, Matt. 5:28.

Can any one read the twenty-third chapter of the Acts and still assert that divine "Providence is without resource," that God cannot work His will in spite of the opposition of evil men?

In Bible study, in prayer and in daily life your mind engages the mind of God, your will connects with His will. Matt. 6:9-13.—*Lawrence Keister.*

\* \* \*

### THE SYNOPTIC GOSPELS

The first three gospels—Matthew, Mark, Luke—are called the Synoptic Gospels because they are written on the same plan, or from the same viewpoint (*sun* with, *opsis* view). While they have very much in common as they tell the story of Christ's life and work, each has something different from the others.

If Matthew be regarded as made up of 100 parts, 42 of these parts will be peculiar to it, and 58 parts are common to this with one or more of the other two gospels.

Regarding Mark as made up of 100 parts, 7 of these are peculiar to itself, while 93 are common to it with one or more of the other two. There are but 24 verses in Mark which are not found also in Matthew or Luke.

If Luke be regarded as made up of 100 parts, 50 of these will be peculiar to itself, and only 41 are common to it with one or more of the other two.

John is written on another plan, and is made up largely of Jesus' discourses which the Synoptic writers do not give. This accounts for the great difference between John and the other gospels.

\* \* \*

Get the church into masses and you will soon get the masses into the church.

## Man Created, not Evolved--An Explanation

BY JOHN KNOX MILLER, M.D., GREELEY, COLORADO.



NOTHING interests man so much as man himself. Every feature of his being claims attention, but his origin provokes most inquiry and concern. The cities of prehistoric times are uncovered from the debris of ages; fossil bones and artifacts found in clays, sand and stone strata are sought, collected and examined with greatest care in the search for such evidence as might tell of his early life and declare his origin. However, thus far the scientist's efforts, so tireless and commendable along this line, have not as yet been rewarded, at least, not to his satisfaction.

Our knowledge of the origin of man is summed up by Prof. Huxley in these words, "So far as the light is bright, it shows man substantially as he is now, and when it grows dim it permits us to see no sign that he was ever other than he is now." Therefore, for lack of evidence we can only accept the sacred writer's statement that man was created. Since the Bible statements relative to science, history, etc., have never as yet been found wanting when properly weighed, the matter of man's origin must for the present be left there. However, some light reflecting upon the scientist's failure may possibly be found in the following

### EXPLANATION.

The conservative mind willingly admits there are some things unknowable, and lets it go at that or with a "Thus saith the Lord." But the scientist is not yet willing to acknowledge the apparent impossible, being urged on by the enthusiasm born of the marvelous advancement he has already achieved. Nevertheless, this enthusiasm, it would seem, must sooner or later abate because it is becoming more and more evident that he is on the wrong trail.

It is universally conceded that all things, physically speaking, are under the reign of law. This law is the Law of Control, or government, the law of Providence, if you please. However, it is not the only code which has had to do with things as they now appear. The origin of things—that by which the worlds were brought into being—must be found in what may be termed Creative Law. That which clothed the earth with verdure and peopled it with moving creature-life is not that law which now controls and governs, a code which has never been revealed to man. It has not been revealed because man could not understand it. To witness materials, simple and organized, coming into being from nothing and to understand the procedure, is beyond the pale of finite mind.

This creative code has long ceased to operate, at least so far as concerns this world. Man was not only its last but its crowning achievement. No new creature has come into being since man's advent. This is the declaration of the sacred writer and thus far the scientist has adduced no positive evidence disproving the statement.

Physical law, the law to which all physical things are subject, followed and took immediate control of the created product. Every creature, even every element, as soon as created, came at once under its influence. Since creation's dawn, the operations of this law have not for a minute ceased, nor has it in a single instance changed its character. The laws of light, of gravity, of adhesion and cohesion, of chemical affinity, of life itself, etc., continue to this minute unaltered. The function of this law is control and control only. It is without creative power. The earth upon its surface and in its depths and the infinite universe all about are governed by it. It is ever constant, never changing, ever dependable to the smallest detail. "The earth at the equator moves at the rate of seventeen miles a minute. It revolves once every twenty-four hours with a never-changing accuracy, ordering day and night. At a speed of eighteen and a half miles per second, it sweeps around the sun in three hundred sixty-five and a fourth days, ordering the seasons. Though these movements have been going on for ages before the recording of time, they continue without the variance of a moment. "So long as the earth remaineth, seedtime and harvest, summer and winter, heat and cold, day and night, shall not cease."



With all this marvelous power and accuracy of operation, this law of control has not brought into being a single new world nor a single new creature. Under its influences man may change his color and his stature and he may change his habits of life, but he ever remains man. He continues to bring forth his kind and no other. Should the scientist succeed in following back to the beginning of the long avenue down which man has come, he must find him full grown, erect, intelligent and supreme above all other creatures, in short "not other than he is now."

## Our Mother's Bible

YOUNG MAN, young woman, cling to your mother's Bible! Civilization is founded on it, and civilization has a sure foundation. The old Bible is sacred with many a precious memory. Fathers have put it into the hands of their boys as they have sent them out into the storms of life, and it has led them through without shipwreck. Mothers have put it into the hands of their daughters, and it has taught them how to live queenly lives and die in holy peace. Men have read its pages when they were trembling on the brink of awful temptation, and it has girded their loins to heroic resistance, till they have preferred to die rather than to do wrong. Soldiers have put it into their knapsacks and gone out to battlefields and charged up hills slippery with blood, with larger courage because of their Bible. And men in hospitals, groaning with pain, their life-blood dripping from their ghastly wounds, have held their mother's Bible in their fainting grasp and kissed it with lips that were pallid with death, and gone out into the darkness with a smile because their mother's Bible was near. O, the Bible! the Bible! I want it in my hands as I face life's hot temptations; I want it in my heart as I face life's awful sorrows; I want it in my life as I gird my loins for strenuous responsibilities; I want it under my pillow when my breath comes in gasps and the death-dew is damp on my forehead; and I want you to put it in my coffin, and read it over my grave, and write on my tomb its promise of life eternal.—*F. O. Holman, D.D.*

\* \* \*

## THE STRENGTH OF MOTHER LOVE

The love of a mother can be stated but never described. A gentleman was choirster for a city choir, while his wife was its principal soloist. Their son for two years had secreted all knowledge of inebriety, but one Saturday night he did not come home and his friends kept him in a saloon over night to prevent his condition becoming known.

His mother was engaged to sing Sunday evening, "Where is my wandering boy tonight?" but because of his absence and the deep anxiety concerning his condition she thought it would be impossible for her to perform her allotted part. Suppressing her feelings, she took her place in the choir with a heavy heart.

The son had come to himself and despite remonstrances from his friends determined to go to the service. He and a companion had taken seats at the back of the church. The mother sang her solo and the congregation was moved to tears. When she reached the last line of the last verse, "And tell him I love him still," the son could contain himself no longer, but with deep penitence rushed forward exclaiming, "Here I am mother." The mother ran down the steps and folded him to her breast.

The astonished organist took in the situation and pulling out all the stops played "Praise God from whom all blessings flow." The congregation joined and the son was saved that night. But it was almost at the cost of his mother's life.

\* \* \*

## MOTHER'S EXPECTATIONS

No child ever surprised his mother by his great achievements. No success however great, no honor however exalted, over-tops the expectations she fondly cherished of the child she carried in her arms. A mother, dying, was ministered to by her children among whom was one just very highly honored. Some one said to the old lady: "It is quite an honor to be waited upon by such a great man." She replied: "He will never be anything but my little curly-headed boy."—*Jay Renson Hamilton, D.D.*

God is a mother in His sympathy with our day-dreaming. He gave us power to paint the future; to gild its dazzling promises. He knows the bloom will fade; the glitter will grow dull; the dream will be dispelled; He mercifully and pitifully refuses to waken us until the dream is ended; then like a mother who kisses away the lines of care and grief, He wakes us tenderly and gently by a whisper of a brighter hope yet ahead. The greatest blessing God ever bestowed upon the race was ignorance of tomorrow. Who would dare its terrors if they were known. God lets us dream and hope, although He knows that tomorrow will end it all.—*Jay Benson Hamilton, D.D.*

## Higher and Destructive Criticism



HIGHER criticism, rightly defined, is a method of Bible study, and rightly used, may be helpful. Unfortunately the words "higher" and "destructive" as used in this connection have been confusing. Ordinarily they are used interchangeably. This is not surprising in view of the fact that an overwhelming majority of the higher critics have been destructive critics. The words, therefore, have naturally been used synonymously. We are fully aware that any one who writes on this subject, unless perchance he is one of the scholastic inner circle, is met with the charge that he is not proficient in Hebrew and therefore his opinion is not entitled to any weight. This argument proves too much as it limits the understanding of the Scriptures to an exceedingly small coterie of mankind. Nor is it true that all the great Hebrew scholars are destructive critics. To the contrary a majority of the great Hebrew scholars are emphatically opposed to the "assured results" of higher criticism. Some of us, at least, know enough Hebrew to use intelligently the great commentaries; more, one may have a correct knowledge of literary style and methods without a critical knowledge of Hebrew. One may be able to draw an accurate conclusion without a knowledge of the text. It is the province of the scholar to determine the text and its proper interpretation. This given, the man of average intelligence can make his own inductions and deductions, and with just as much of authority as the higher critic. Higher criticism is not a question of text interpretation but a process of reasoning, and in the nature of the case quite often of faulty reasoning. As a matter of fact the most learned linguist may not be as well qualified for the task of higher criticism as some one with a more analytical and logical mind, without any knowledge of the original text. The destructive critics have purposely obscured the issue by putting forth the claim that higher criticism is dependent upon an accurate knowledge of the Hebrew text. Such a knowledge would be worth far more in textual than in higher criticism. It is entirely pertinent to inquire concerning the motive that prompts the destructive critic. Is it dominant desire to know the truth and glorify God that prompts his study and governs his conclusions? It is exceedingly significant in this connection that there is not a destructive critic in America who is known for his pre-eminent piety, and pre-eminence in the service of his church. More, there is not, and as far as our information extends has never been, a successful evangelist who was a destructive critic. God has not and will not bless the labors of such men. There is, perhaps, no place where a destructive critic feels less at home than in a genuine Holy Ghost revival. We give it as our settled conviction that no man can revel in tearing the Bible to pieces and at the same time reverence it as the word of God. The truth is, and it may as well be told, a large majority of the higher critics are animated by a desire to destroy what is known as evangelical Christianity. They deceive themselves with the pleasing thought that they are not opposed to their own type of Christianity. It should not be forgotten that higher criticism was born in France, developed and systematized in Germany and was professedly hostile to Christianity. Destructive criticism from its beginning to this good hour has been an enemy to the Cross of Christ. All the higher critics we have ever known or read after start with the assumption that miracles are impossible. They stoutly maintain that the miraculous element should be eliminated from the Bible. They make God a slave to His own laws and deny His providential interference in human affairs. They do not even attempt to offer proof against the miracles recorded in the Bible but coolly dismiss them as impossible in the very nature of the



case. No destructive critic believes in a miracle working God. They emphatically reject the God of the Bible and create one according to their own ideas and limitations. They attempt to explain all things by natural law. The history of creation as given in Genesis is regarded as a mere myth, without even the semblance of truth. One of the "assured results" of this destructive school is that Moses did not write Pentateuch. While these wiseacres give us no information concerning the author of the Pentateuch, they are absolutely certain that Moses did not write it. They offer neither induction nor deduction to support their contention; indeed nothing but their *ipse dixit*. Their conclusions are purely speculative, yet they would impose them upon the world, as absolute certainties. As is well known they claim a composite authorship for the Pentateuch, yet there is absolutely nothing in either the Hebrew or English translation that even remotely suggests a composite authorship or is anywise opposed to the authorship of Moses. There is not as much difference in the literary style of these books as there is in the writings of Sir Walter Scott. By the sham process of reasoning of the higher critics it would have been utterly impossible for the same man to have written "Ivanhoe" and "The Lady of the Lake." One is prose and the other is poetry and the style quite different, therefore the same author could not have written both. Selah!

Higher critics thought they were quite secure from the supposed fact that their vagaries could not at least be disproven. Fortunately the spade, which has unearthed incontrovertible proof of the Scriptures has, at the same time, dug their dishonored graves. In His own good time God raised up Prof. A. H. Sayce, the greatest archæologist of the ages, to convict their treacherous tribe as traitors to the word of God.

A visit to the British Museum or a reading of the writings of Prof. Sayce will cure any one of ordinary intelligence of the leprosy of destructive criticism.—*Western Recorder*.

## Is It Ignorance or Worse?

If the impression created by much "liberal" literature reflects the situation as it is, there are no scholars among those holding "conservative" views in the sphere of criticism and theology. No doubt many of those who get all their information about these matters at second hand, and who confine their reading to advocates of the "liberal" position, sincerely believe that scholarship is altogether on their side. It is difficult to believe, however, that the more representative advocates of this position can be quite as ignorant as their writings imply that there are those whose scholarship is of the highest, and yet who are ardent defenders of the "conservative" position. Certainly, if such is the case, their own claims to scholarship rest on a very flimsy basis. If they are the scholars they claim to be, then it would seem that in holding back the knowledge they possess, they are guilty of seeking to deceive their readers as to the actual situation. As an actual fact, as all informed people know, there is no such thing as a "consensus of scholarship" relative to these matters. Men who at least enjoy the reputation of being scholars of the highest rank are to be found advocating both sides. This is true not only when we think of those possessed of technical scholarship, but equally when we think of those distinguished for their thought-power. We do not mean to imply that the scholarship on both sides is equally sound. If that were the case, we would be forced to believe that scholarship leads us into a blind alley. And this we do not believe. It is true that our faith as Christians does not rest on the scholarship of men, and yet ultimately we suppose there will be an actual consensus of opinion among real scholars. But for the present there is no such consensus, and when the advocates of "liberalism" convey the impression, either by express statements or by ignoring those scholars who do not share their views, they are only proclaiming to the world their own ignorance or something worse. We could well wish that such representatives always find their explanation in ignorance, but we fear that such is not always the case.—*Presbyterian*.

# The Sanctuary

## Therefore and Forasmuch

BY DAVID JAMES BURRELL, D.D., LL.D., NEW YORK CITY.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15:58.



HIS sermon is suggested by two articles which have recently appeared in so-called "liberal" periodicals. One of them has to do with the alleged call for *A Restatement of Christian Truth*. The reference, of course, is to such fundamental truths as the inspiration of the Scriptures, the Incarnation, the vicarious Atonement, Justification by faith and the physical Resurrection of Jesus; which, in the opinion of the writer could easily be so amended as to explain away their objectionable features and adjust them to present New Thought and the Spirit of the Age.

The other of the articles referred to is on *The Outlook of the Church*, which in the judgment of the distinguished author is "on the backward march to paganism" as fast as it can go. Its doom is inevitable, he says, "unless we do our part;" our part being to reconcile the Church with the scientific and philosophic progress of the world we are living in.

I make bold to differ with both. On the one hand, our Lord's statement of truth,—which in its very nature is as unchangeable as Christ himself, who is "the same, yesterday, today and forever,"—was so adjusted to all the vicissitudes of the future as to make any restatement unnecessary and uncalled for; that is, for those who sincerely believe in him.

And on the other hand the ultimate triumph of the Gospel is so positively assured that no default of human agency can prevent it. The doing of "our part" is important; but the Gospel is bound to prevail whether or no. The decree has gone forth, "Thou art my Son; ask of me and I will give thee the heather for thine inheritance and the utmost parts of the earth for thy possession. The prayer that was offered on Calvary when the only-begotten Son of the Father prayer with outstretched hands, "Give me a redeemed race as the fruit of the travail of my soul," is being answered every day.

"Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore  
Till moons shall wax and wane no more"

This brings us to our Easter text, which is the conclusion of Paul's great resurrection argument in the Fifteenth of First Corinthians. This is appropriately called "The Pisgah chapter" because, from the open sepulcher in Joseph's Garden, it surveys the whole landscape of history as from a mountain top.

It is written that when Moses went up into the summit of Pisgah the Lord showed him the Land of Promise "from the river even unto the utmost sea," saying, "Unto thy seed will I give it." Thus the future conquests of his people were all mapped out before him. But when he turned his eyes downward, where Israel lay encamped in the plains of Moab with enemies behind and enemies before, his happy dreams were interrupted as by the reveille of duty and he perceived that the conquests of tomorrow were to be purchased only by the conflicts of today.

In like manner Paul, standing by the open sepulchre of Christ, surveys the future with hopeful eyes. "He shall abolish all rule and authority and power! He shall put all things in subjection under his feet! The last enemy that shall be destroyed is Death. O Death where is thy sting? O grave where is thy victory? The sting of Death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ!" And then, like Moses, turning his eyes from the future to present responsibility, he closes his great argument with a "therefore" which rings like the blare of a trumpet in a sleeping camp at break of day. *Therefore*, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord!"



Be ye steadfast, unmovable—in what? A dying infidel was exhorted by solicitous friends at his bedside not to weaken but hold on, lest he compromise the principles of a life-time. "It's all very well to say hold on," was his disquieting answer, "but what have I to hold on to?" That's the question. Paul's answer is clear: "Be steadfast, unmovable in the work of the Lord."

But what is this "work of the Lord;" that is, the work in which we as Christians are presumably engaged with him? It is two-fold. On the one hand, it devolves upon us to *stand for the truth* as it is in Christ Jesus. For truth—the truth of the Gospel—is the postulate upon which the Lord's workmen stand, for the accomplishment of all that he requires them to do. Wherefore, as Paul says in another place, "Be ye grounded and settled, not tossed to and fro and carried away with every wind of doctrine and sleight of men."

In pursuance of the truth it is our business so to exemplify our convictions in our walk and conversation as to be "living epistles, known and read of all men." This means two things; character and usefulness. In the building of character we make the most of ourselves by "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." But this is not enough. A selfish, centripetal religion is a poor makeshift for the religion of Christ. As "his virtue went out of him" so must ours, in "doing good as we have opportunity unto all men."

Now put those two things together, character and usefulness, and add them to steadfastness in the maintenance of truth, and you have the sum and substance of that "work of the Lord," in which we are exhorted to be "steadfast, unmovable and always abounding." "*Forasmuch* as we know that our labor is not in vain in the Lord."

It is a thankless task to carry coals to Newcastle or "fight as one that beateth the air." How can one be "steadfast" in an enterprise that is not worth while, or "unmovable" in an undertaking that gives no promise of success? But those who labor together with Christ are doing something that counts, something that pays better than gold-bearing bonds; for they are promised "an hundred fold" in present dividends and "in the time to come, life everlasting!" The glory of Christ himself is the guaranty of future glory for those who are faithful unto death in his service. There's no such word as fail for such as bear the heat and burden of the day with him.

How do we know all this? *By his resurrection from the dead.* This crowning miracle of the Lord gives us a definite assurance of three things:

To begin with, it *places the seal of divine approval on his own redemptive work.* Had he succumbed to the King of Terrors he would simply have shared the fate of all earth's mighties who, one by one, have disappeared through the little wicket gate. But the light that shone through the open door of his sepulchre fell over the Cross and made it "the power of God unto salvation to every one that believeth."

Who would care to trust his salvation to a dead Saviour. "If Christ be not risen your faith is vain, ye are yet in your sins." A fiasco indeed! But listen to this: "Now is Christ risen from the dead and become the first fruits of them that sleep in him!" It follows not only that our beloved who have passed on before us are safe in his keeping, but that we who still remain to serve the living Christ in the land of the living can confidently say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day!"

The second fact which is assured by his resurrection is that *the work of the Church is not in vain.* The rock on which the church was founded is "Thou art the Christ, the Son of the living God," and therefore *the living Son of God.* His life, as the living Head of the Church animates and energizes the whole body even to its finger tips, and it is because the church is thus permeated by the divine Life that the gates of hell shall not prevail against it.

Satan and all his emissaries are arrayed against the Church. The Trojan horse, filled with his Bolsheviks, has been wheeled within its walls. We do not underestimate the cunning craftiness of the enemy without and within: but the ultimate success of the great campaign of Evangelization is underwritten by the promise of the risen, reigning and ever interceding Son of the living God.

"If God is almighty, as you say," asked Robert Ingersoll, "why does he not kill the devil?" Had the eyes of the great infidel been open to the philosophy of history he would have perceived that God is all the while doing that very thing. The beginning of prophecy was at the gateway of Paradise, "The Seed of woman shall bruise the serpent's head." It is always a lingering death that follows a mortal bruise, but none the less sure on that account. The end of prophecy is recorded in the Apocalypse where "that old serpent the devil is bound and cast into the bottomless pit." Meanwhile the Lord is working through his church for the betterment of the world; and

"Right is right, since God is God,  
And right the day must win:  
To doubt would be disloyalty;  
To falter would be sin."

The third truth which emerges from this "forasmuch" is one that lays upon us the profound emphasis of personal responsibility; namely, *Our individual work is not in vain in the Lord*. We heard one of our essayists saying just now, "The doom of the church is inevitable unless we do our part." Nothing of the sort! There is no "unless" in these premises. The triumph of truth and goodness in the long run is assured whether we have anything to do with it or not.

No mortal man can block the wheels of the King's chariot. Saul of Tarsus tried it only to find that he was vainly and foolishly "kicking against the pricks." Julian the Apostate tried it and died clutching the dust and crying, "Galilean, thou hast conquered!" As well might a beetle in the highway undertake to block the wheels of the rising sun. "Art thou the Christ?" asked the high-priest of his prisoner with a supercilious lifting of his eyebrows; and Jesus answered, "I am: and hereafter ye shall see the Son of Man sitting at the right hand of God!"

But though no man can prevent the coronation of the Heir-apparent, we may delay the great *parousia* by our indolence or indifference. It matters not how lustily we sing, "Fly abroad, thou mighty Gospel; win and conquer, never cease," so long as we sing it with folded hands and uplifted eyes. The Gospel does not fly; it walks on two feet like yours and mine; as it is written "How beautiful upon the mountains are the feet of him that bringeth good tidings, that saith unto Zion, Thy God reigneth!"

The sum total of the Christian life is embraced in three words; "Come," "sent" and "go." We accept Christ as our Saviour in answer to his invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." No sooner have we come than we receive our commission; "As the Father sent me into the world to seek and to save the lost, so send I you." And if we have forgotten or habitually slighted that commission we hear—you will bear me witness that we hear—in the watches of the night a still, small Voice reminding us that we are under bonds to "go."

We have a great parish. The slums, the far frontiers and twelve hundred millions of unevangelized souls in the regions beyond, are ever calling "Come over and help us!" Oh, there is much land still to be possessed; and we shall never possess it until we set foot upon it. (Josh. 1:3.)

In a lonely spot by the banks of the Molilama in Mid Africa is a memorial stone bearing the name of David Livingstone and under it these words, "Other sheep I have that are not of this fold; them also I must bring." (John 10:16.) They found him dead upon his knees praying for those "other sheep." How such a seeking, serving soul as his must go sweeping through the gates of heaven!

Not all can serve like David Livingstone in the regions beyond; but all alike can "go," heart-winged by faith and prayer, by sacrifice and influence, even to the uttermost parts of the earth. And the humblest of all such goers may claim the promise, "He that goeth forth with weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

It is related that at a critical period in our Civil War, when the army of General Grant was confronted by overwhelming numbers, his officers were called into a midnight council to determine what should be done. One after another advised watchful waiting or masterly retreat. He heard them patiently through and then



said, "Good night, gentlemen. Have your men in readiness to advance at break of day." It is men like that silent captain who count in the service of Christ.

This then is our Easter message: "Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

"Go, labor on; spend and be spent,  
Thy joy to do the Master's will:  
It is the way the Master went,  
Should not the servant tread it still?  
Go, labor on; 'tis not for naught:  
Thine earthly loss is heavenly gain:  
Men heed thee, love thee, praise thee not?  
The Master praises; what are men?"

The doors of opportunity are open. The hands of the unsaved are beckoning. Up yonder sits the Captain of our salvation, "from henceforth expecting until his enemies be made his footstool," and expecting us to be faithful to that end. His instructions are as imperative as those of Nelson at the Battle of the Nile: the kingdom requires that every follower of Christ shall do his duty.

Wherefore, look to your marching orders. Arise and go!

## Bible and other Definitions of Faith

BY C. H. YATMAN, D.D., PHILADELPHIA, PA.

Faith is spiritual electricity.  
Faith is a wee bit of persistent no-doubt.  
Faith is complete reliance upon God.  
Faith is the substance of things hoped for.  
Faith is active obedience to the word of God.  
Faith is the evidence of things not seen.  
Faith is the Father of Trust and the Mother of Belief.  
Faith is holding on to Him whom you see not just as though you saw Him.  
Faith is Jesus, in mental form.  
Faith is expectation of the soul.  
Faith is Christian heart food.  
Faith is the "second mile" to reason.  
Faith is the fruit of the spirit.  
Faith is telescopic soul vision.  
Faith is the first child of the twice born.  
Faith is realization, flying your way.  
Faith is God's life line for humans.  
Faith is two-thirds of hope.  
Faith is love's right arm.  
Faith is converted imagination.  
Faith is Scripture in solution.  
Faith is sanctified soul energy.  
Faith is doubt's mortal enemy.  
Faith is devil's dart destroyer.  
Faith is the Christian warrior's shield.  
Faith is faithfulness at work.  
Faith is power, plus promise.  
Faith is Scripture assimilated.  
Faith is victory before it arrives.  
Faith is consumation in embryonic form.  
Faith is God's promise cashed in gold.  
Faith is heaven's promisory note with Jesus as endorser.

\* \* \*

After seven years' careful study of the first chapter of Genesis I openly challenge the world to find a single scientific error in that chapter.—*Rev. John Tuckwell, M.R.A.S.*

# Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

May is not only a month of a charming ebullition of life in nature, but one of spring work on farm and garden, activity all. Indeed life in America every month is like a disturbed ant hill. To what purpose is this nervous haste? Whither are we tending? We cannot call a halt; but we can give a unifying ambition, to some purpose. This is the function of the Church. It was the mission of Jesus Christ.

## "LOT MOVED HIS TENT"

GENESIS 13:1-13.

Life is more than acts. No man is always at his best. The vital determining factor is the heart, which gives the trend of life. We may trip and fall, but let it always be with our face turned forward. It is not a tragedy, if we fall on "God's great altar stairs that lead through darkness up to light."

Lot's choice showed greed, and lack of respect for his Uncle, to whom he owed so much. Now in the Plain, he moved as far as Sodom. Soon he got into difficulties, and his uncle rescued him and all his. The throngs of the world seize every opportunity to get rich quick; and, when in trouble they look to the Church to rescue them. Church people save the most that is saved from the wreckage of human life. Yet the evil was not in the good pasture nor in honors given him by Sodom. His selfish choice and his love for riches led him into bad company, to share its misfortunes. He himself did not become a Sodomite; but what of his married daughters? His wife, too, was corrupted and died in the Plain. How many men today risk the moral and spiritual welfare of their families for worldly goods! Lot did not ask God to help him to choose aright. That is the only safety. Abram walked with God; and was safe and blessed wherever he was.

We may choose the worst conditions, if it is to help and save those in such a place. Many go into Sodoms to do good, and save souls; and God gives them immunity. "Lead us not into temptation; but deliver us from evil." This is a prayer and a hint to the young, flocking to the big cities. Our only security in this world anywhere is dwelling with God. Ps. 91:1.

\*

## TRUE EDUCATION

MATTHEW 11:25-30.

Education may make a Ponzi, the Italian wizard of Foreign Exchange, until

captured. True education "leads out" to higher and better things. It develops the good possibilities. "Higher education" may lower one's ideals and life. Beliefs determine character; and education gives us correct beliefs and the way to realize them. In Jesus we get *insight*.

True education relates knowledge to life! A school girl of the eighth grade, looking at a map, asked how the Mackenzie River could run uphill! Jesus reveals truth as a part of life. It is more of the heart and soul than of the mind. The Pharisees had artificial education and condemned Jesus. He said, "Learn of Me."

Why is the civilization of today greater and more practical than any previously? Because it has more of Christianity. Will our civilization endure? If it continues to be Christian. The basic idea is, not getting, but serving. We should desire a college education, not in order to make more money, but the better to serve our race. "Patriotism is not enough." That was the last saying of Edith Cavell. She forgave her murderers. "My country, right or wrong" is paganism, and leads to war and barbarism.

True education relates all knowledge to God. He is the creator of laws and principles, and the dispenser of life's issues. Manual duties are not menial. Our highest function is to do God's will, and fill our place in His program. In this spirit learn the curriculum. In this spirit accept His providences. In this spirit realize His ideals. Fellowship with Him is life's truest education; and gives the supreme satisfaction. "Whom to know is life eternal." "The fear of the Lord is the beginning of wisdom." The end is Heaven and God.

\*

## THE WILL IN THE HUMAN LIFE

JOHN 7:14-24.

Why is the variety in human life? Much depends upon our heredity and environment; but children in the same



home, of the same parents are often very different, and always some different. The answer is the *human will*. Even animals have the power of choice; and man much more; and on choice and its enforcement hang the issues of life.

Choice affects life, at its source, in thoughts, plans, action. The will chooses friends and books and avocation; and the supreme choice is to follow Christ, in fellowship and service. We are born on the watershed of life; and by our will we determine the slope. "If any man willeth to do His will, he shall know of this doctrine."

How can we know which is the best? Common sense has a prominent place in the economy of life. And conscience may become a perfect guide. The Bible is a sure guide to life, though it is not a book on theology, much less on any other science. It is God's Book and ours. I believe in direct communication. God means what He says, "I will instruct thee and teach thee in the way which thou shalt go. I will counsel thee with Mine eye upon thee." Jesus promised the Holy Spirit to be a guide into all truth. This is His Dispensation, as the spring is the dispensation of life.

We must have the willing mind. "I seek not mine own will, but the will of Him that sent me." (John 5:30). "Our wills are ours to make them Thine." This must be our attitude towards others in order to be influenced by them. In wireless the receiving instrument must be in tune with the sending one. We must be "in tune with the Infinite." This by will and by practice and by habit. This enables us to will to live.

We may will to live physically, mentally, morally, and spiritually. Life may be measured by its "correspondences;" and the will reaches up to God and out to our fellow men, in service. When God's will is behind our will then our will too is omnipotent for good. The strongest magnets are those encircled with miles of copper wire, through which passes a strong electric current. It is our privilege to have such a will, in personality.

\*

### "THE DEEP THINGS OF GOD"

I CORINTHIANS 2:1-16.

God's works on earth have a surface truth and a deep truth. The Naturalist, Astronomer, Historian, all study surface things, scientifically. The majority see

the waves of the sea; but the aviator, ascending high, sees deep. Theologians study deep things; and so do practical Christians.

Man has surface things in his life, such as vocation, salary, words, dress; and he has deep things, motives, hopes, ambitions. These are known by the spirit of man and the Holy Spirit knows the deep things of God. (v. 11). The earth and universe are God's surface things. The facts and dates in history are surface things. Under them all is the life of God, His thoughts, plans, motives, character. The Bible reveals these deep things. Jesus Christ was the revelation of God, even some deep things. Now the Holy Spirit "convicts the world of sin, of righteousness, and of judgment." (John 16:8). God's mysterious judgments are abroad in the earth.

"The spirit of man is the candle of the Lord; and by our experience we learn many things, if we let the Holy Spirit teach us. Even intellectual giants may be ignorant of these things, which are revealed to babes. (Matt. 11:25). The Pharisees could read the sign in the sky, but not the deep things of God's purposes. National Prohibition and Woman Suffrage are signs of the times, of the coming of Christ's Kingdom. The "wets" fight against God, manifestly. We should glory in being one with God in the reconstruction of the nations, impossible to man, but promised by God, to be worked out in the depths by the Holy Spirit through man.

Happy is the man that knows the deep things of God's love for him. Only by the Spirit can we understand that Jesus is the eternal Son of God. Only by the Spirit within us can we know that the invisible things are eternal and vital, more than the visible. Live for these higher things habitually, and God will reveal Himself to your joyous soul.

\*

### A Month's Mid-Week Evening Meeting Lessons

Lesson, Heb. 1:1-8. Topic, THE FATHERHOOD OF GOD. (1) God had sons who all died, Gen. 1:27, Gen. 2:17, Rom. 5:12, 1 Cor. 15:22. (2) He has one son who ever liveth, John 3:16-18, John 1:13, 14, 1 John 4:9, Heb. 11:17, Luke 7:12, 8:42, 9:38. (3) Who are His other children? Gal. 3:26, John 1:12,

2 Cor. 6:17-18, Gal. 4:4, 5. (4) How known? Rom. 8:14, Mat. 5:9. 1 John 3:10.

*Lesson*, Acts 22:3-10. *Topic*, EXPERIENCE. (1) What was, Ps. 51:1-5, 1 Tim. 1:13, Eph. 2:12, Titus, 3:3, Eph. 2:1. (2) What is, Rom. 6:11, Matt. 5:14, John 15:5, 1 Peter 2:9. (3) What we have, 1 John 2:1, Heb. 4:14, John 3:36. (4) What we hope, Acts 24:15, Prov. 14:32, Titus 2:13, Rom. 5:2.

*Lesson*, Heb. 11:30-42. *Topics*, BELIEF. (1) Its objects, Jonah 3:5, Matt. 21:32, John 2:22, John 4:50, Gal. 2:16, John 17:8, 1 Thess. 4:14. (2) Its fruits, Jonah 3:10, John 1:12, Acts 16:31, Acts 10:43, John 12:46, Heb. 4:3, Acts 2:44,

Acts 4:32, John 6:35, 12:46, 14:12, 11:25-6.

*Lesson*, Ps. 100. *Topic*, PRAISE TO GOD. (1) By whom? Ps. 150:6, 103:20-22. (2) When? Ps. 34:1, 119:164, 146:2, 63:4, 145:1, 2. (3) How? Ps. 145:21, 63:3, 150:3-5, 119:7, 86:12. (4) Where? Ps. 103:22, Heb. 2:12, 2 Chr. 31:2, Ps. 113:3. (5) Why? 2 Sam. 22:4, Isa. 25:1, Ps. 107:1, 138:2, 103:3, 4, 103:10, 139:14, 118:21, Isa. 12:1.

*Lesson*, Psalm 19. *Topic*, WISE GUIDANCE. *Text*, "I Delight in the Law of God," Rom. 7:22. *Parallel Texts*, Job 23:11, 12, Ps. 40:8, Prov. 8:20, John 16:13, John 14:26, 1 John 2:20, 27, Ps. 23:2, 3, Ps. 119:35, 45, 59.

---

## OUR SERIAL

---

# When Elijah became Mayor of New York

---

By JAY BENSON  
HAMILTON, D.D.

---

## Chapter 17—The White City.



HE crowning victory of the battle of the people for a White City was the election of a non-partisan city ticket. Elijah was selected as the candidate for mayor by a mayoralty primary. He was elected by a vote so overwhelming as to seem almost unanimous. He announced the principles that would govern the city administration in a brief address to the people published in the city press. A few paragraphs will indicate its tenor and the purpose of the mayor and his associates, a large majority of whom were elected upon the same ticket with him.

A prophet, who did not know he was a prophet, over twenty-five hundred years ago suggested our watch word. He worshipped his ancestors more than his gods; and preferred his own folks to celestial spirits. Reforming human government was to be accomplished by "righting names." "Ruler must mean ruler; minister must mean minister; father must mean father; son must mean son." Society was made up of five relationships; ruler and subject, husband and wife, father and son, elder brothers and younger, and friends. There must be rule on one side and submission on the other. Rule should be in righteousness and benevolence; submission in righteousness and sincerity."

We are a Christian and not a pagan people. We believe in God and in the Bible as His Revealed Word. Our laws are based upon the principles revealed in the Bible. Human law is an effort to bring human conduct in harmony with the Divine law.

No law can make the wrong right. Man, whether savage or civilized knows the right from the wrong. He knows it is wrong to kill, to steal, to lie. The natural instinct to defend life, wife and children or property, when assailed, prove this knowledge.

It is unthinkable that a man who is guilty of a grave wrong would defend it as right. The drunkard, the thief, the votary of the social evil, never sink so low as to defend their vice as right. If these facts are kept clearly in mind it will solve most of the problems of government. No government can be maintained without law. The enactment of a law which is not intended to be enforced would be stupid folly. It is fair to assume that the laws on the statute books of nation, state and city are to be observed. No honest person can claim the privileges of the law which protect him in his rights while demanding the right to violate the law himself.



There are certain evil acts that depend upon property for the opportunity of their commission. The law demands that the owner of the property shall be treated as a partner in all that takes place in his property. He cannot plead ignorance; it is his business to know that his property is not wrongfully used. The sale of liquors is guarded by strict provisions to keep the evil within due bounds. Gambling and the social vice can never rightfully use property and should be suppressed. The law provides that both parties to the crime, the tenant and owner of the building shall be held responsible. This provision of the law cannot fail to banish these evils when faithfully enforced.

The Divine law requiring for man and everything associated with him, one-seventh of time for rest from labor, is recognized by the human law. Seven days' work means undue "wear and tear" and premature unfitness for any use. In a Hebrew nation the seventh day may be demanded as the rest-day; in a Christian land, the first day of the week. To avoid the confusion of two rest-days conflicting with each other and defeating the purpose of the day, each land may fix its rest-day by law and require all who seek its privileges and opportunities to observe it. If unwilling to do so, they may return to their own land, or submit to the penalty for violation of law. Any business which demands seven days' profit when all other business must be satisfied with six days profit asks for special privilege which is unfair to those who are denied the same privilege. Amusements or recreations which are commercialized and seek special privileges are illegal, as they require seven days' labor from many and seven days' profit for their business.

"Those who care to learn how completely Confucius spoke the truth, may study God's Word. Ideal government is clearly defined in these words, "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." The citizens of New York have become convinced that prosperity, and happiness depend entirely upon obedience to the laws of God. This campaign has been fought and won in accordance with the principles and methods of "Pious Politics." It is not merely a religious dogma but a fundamental civil and political axiom which reveals human duty in two sentences; "Thou shalt love the Lord, thy God, with all thy heart, and thy neighbor as thyself," "Whatsoever ye would that men should do to you, do ye even so unto them." All men of every creed, or no creed, are solicited to co-operate with us in electing a city government pledged to rule New York as God would have it ruled.

The line was sharply drawn from the start, between good and evil, between honesty and graft, between virtue and vice, and the overwhelming majority of the people favored righteousness. The campaign pledge was fulfilled to the letter. "Names were righted." All officials became what their name indicated. They performed their simple, plain, duty, in strict and faithful obedience to law. Neglect received its immediate penalty as provided by law.

(THE END)

\* \* \*

## NOT HOW MANY BUT HOW FEW

A small audience is supposed to be rated by the number in attendance. Few folks at a service and the preacher hangs his head if asked, "How many were there?" The fact is greatness is not in proportion to numbers. A multitude march to camp as raw recruits. The number is smaller in uniformed parade, and smaller still when a few are singled out for medals, and smaller yet when a war council is called, and when the cabinet meets there is a President and a Secretary of War and a Secretary of the Navy to represent all. Let us be capable of sizing up an audience. Max Muller, in "Auld Lang Syne," says, "Dr. Stubbs, Bishop of Oxford, in his 'Seventeen Lectures of the Study of Mediæval and Modern History,' states what may sound almost incredible, that he had to deliver his lectures to 'two or three listless men.'" O what exactitude of statistics may be gathered to file a verdict of dire failure! Jesus spent most of His life on a dozen men and this dozen had to be diminished to give a true rating. When He fixed a quorum at two or three the Master knew what He was doing. Be patient and yet be faithful too, dear pastor, despite the meager audience.—*Christian Intelligencer*.

# Library Table

## Socialism and New Theology

SOCIALISM AND THE NEW THEOLOGY. Price 35 cents. By the Rev. George W. McPherson. Yonker's Book Co., Yonkers, N. Y.



NEEDED and timely warning has been sounded by Rev. George W. McPherson on the dangers attending the new theology. Why there has not been a general recognition of its deadly features, has long been a puzzle. If its basic principles are once accepted, there can be no such thing as a divine revelation and no such thing as divine inspiration. Both are simply ruled out by the very terms employed, although no mention is made of the fact. It is patent, however, to those who take the pains to think the thing through.

The Bible is made "just like any other book." In other words, it is reduced to the level of the Zen-Avesta or the *Lī Kī*. To those who know these books the Bible is amazingly superior, so much so that they feel constrained to place the Bible in a class by itself. My own studies have made me say again and again, as I have returned to the Bible, "assuredly this is the Word of God."

It must not be supposed that I endorse the impossible, not to say foolish, ideas of some, who make of inspiration a doctrine that is untenable, not to say absurd; for I do not, although insisting that the book contains an element that can be found nowhere else. It has a truly divine directness, simplicity, and inherent power, which differentiate it from all other writings, in spite of the infelicities found in it, which are due to its human element.

The King James Version translates ten different Hebrew verbs by "kill" and sixteen different words and expressions by "wall." There is no such commandment as "Thou shalt not kill," for the Hebrew has "Thou shalt not murder." Neither is there any warrant in the Hebrew for the notion that the Red Sea was split in two so that there was a wall on either side. It says that the waters shall be a "means of protection" to the fleeing Israelites. They were, and modern science bears witness to the fact that the event was entirely possible. God never works an unnecessary miracle. He used a "mediate" one here.

The textual imperfections—no one who knows anything about the matter can deny them—are likewise due to the human element; for God used partners, not human typewriters, in preparing His Revelation. The wonderful thing about it and the thing which is convincing, is the fact that all such matters are negligible, because they have been kept within such narrow bounds. In all the thousands of variations in the manuscripts of the Scriptures, not a single vital point is involved! God protected the essentials and allowed the non-essentials to show the human limitations of the times. They now furnish a sure proof of the genuineness of the Bible documents. It is fatal to higher criticism.

We need to get back to the Bible. The destructive errors of the present day are due to two things,—neglect of the Bible and impossible interpretations of it. These are of two sorts, rationalistic and mystical. One kind underrates while the other overdoes the linguistic form of the Word. One takes it too literally, while the other explains away all its miraculous features. The truth lies between the two extremes. You cannot limit the personality of Jesus, the Christ, and you cannot force every unusual event into the miraculous column.

Every one, whether he can accept all that is said or not, should read this little pamphlet. It certainly contains food for thought, and in the opinion of many of us important truth.—*H. W. M.*

\* \* \*

Some one has said, "It is much more fun to watch your money grow than to see it go." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24).



## Daily Manna

DAILY MANNA, 16 mo., 192 pp., price, net, \$1.50. Compiled by James Gilchrist Lawson. George H. Doran Company, New York.

This is a book for daily devotions, rather original in its plan and makeup, a complete and helpful guide and companion for the Quiet Hour. Perhaps all the most important precepts, and the most precious promises, of the Scriptures, have been selected and classified under 65 subjects, arranged in alphabetical order. The key words of each quotation are emphasized by being printed in a distinctive type. An appropriate stanza of a familiar hymn has been selected for each day of the year, the hymn stanza always being on the same subject as the Bible verse for the day. It is also appropriate as a birthday gift, especially when the promise and precept happening to fall on the natal day are marked; or as a topic book for leaders of young people's societies, and for Prayer Meetings; and for the shut-ins as a book of good cheer and uplift.

Mr. Lawson is an evangelist, editor, publisher, author, and correspondent, of note, always finding time to become active in programs having as their aim the spiritual and devotional, and is a safe leader. He was a member of the advisory council of the Illinois Anti-Saloon League and International Reform Bureau. He is the compiler and editor of "The Christian Worker's Testament," "The Precious Promise Bible," etc. Author of "Greatest Thoughts about Jesus Christ," "Greatest Thoughts about God," etc.—*F. J. B.*

## Editorial

### Religious Education



IF there is anything that THE BIBLE CHAMPION has stood for, it is Religious Education.

The *Constructive Studies* by Editor Gregory, of the former regime, for illumination and information respecting the structure and contents of the Bible books treated, have probably never been surpassed; and his Bible League Primer No. 1, "Outline View of the Bible as God's Revelation of Redemption," has been pronounced "worth its weight in gold." And so on all down the line.

But this is not all. As steadily, sturdily, strenuously has this magazine stood for the fact that religious education, immensely valuable as it is, is not sufficient for salvation. A person cannot be educated into the kingdom of God; he must be by the Holy Spirit "born"—begotten, regenerated—into it.

And here is a Warning that needs to be sounded, strong and clear, at the present time.

At the annual meeting of a State Sunday School Association able instructors and speakers were imported from outside for leadership and discipline. Their work was admirable in what they did, but deplorable for what they did not. They sounded the educational note distinctly and inspiringly, but that was all. The evangelistic, converting, regenerative note was entirely lacking.

Probably the most captivating and ad captandum speaker was a professor from the United Brethren theological seminary of Dayton, Ohio, who had served a preceding year. At the close of a session, after an able and taking address in which the need and effectiveness of education—nothing more—was set forth with urgent insistence, a clergyman who apparently was not recognized as a minister privately asked him: "How does what you have been teaching comport with Jesus' saying, 'Except a man—'is, any one—be born again (Greek, be begotten from above) he cannot see the kingdom of God?'"

Irritated, he flashed back, "How do you know Jesus said that?" The clergyman replied, "For the same reason I know he said anything else; it is in the record."

*Professor*—"He never said it but once, if he said it at all. Why didn't he

say it to the young man who asked him, 'What shall I do to inherit eternal life?' "

*Clergyman*—"I am sure I don't know why; but he *did* say it to Nicodemus. Does it follow that if Jesus said a thing but once, therefore it isn't true?"

*Professor*—"Are you aware that there are some twenty-three scholars who question the rightfulness of that saying having a place in the record? It is invalidated."

*Clergyman*—"No, I am not aware of that. I will have to look the matter up. Do *you* believe in regeneration?"

The Professor allowed that he did, and the minister asked that he make the fact plain and emphatic in his next discourse; which, however, he did not do then, or at all.

The clergyman was equipped with critical textual apparatus, and in his investigations he was unable to find the least particle of evidence that this saying did not have its legitimate and rightful place in the record. In no authority did he find it questioned. There seemed to be ground for a suspicion that the professor was running a bluff. And there is more to this story, which need not be repeated here.

It is a fact—a sad fact—that this view of the sufficiency of religious education is very widespread and is dominant in many religious circles. Pedagogy of itself cannot produce true piety. Beware!

Not less education, but education *plus*. This ought to be done, and the warning to all educators and agencies for religious education is to not leave it undone. The plus denotes regeneration.

Let it be repeated: A person cannot be educated into the kingdom of God; he must be by the Holy Spirit "born"—begotten, regenerated—into it.

You cannot hatch chickens from sterile eggs.—*W. H. B.*

## Bunco



HE REV. CHARLES F. AKED, D.D., LL.D., was brought from England to this country to be pastor of the Fifth Avenue Baptist Church of New York City. Considerable conspicuity came to him early as the minister of what is popularly known as "the Rockefeller church." After a brief pastorate he was called to the First Congregational Church of San Francisco. While there he was invited to go on the Ford Peace Expedition which sailed from New York Dec. 4, 1915. He now ministers to the First Congregational Church of Kansas City, but often speaks elsewhere.

On Sunday evening, last Jan. 2, he preached a sermon in his Kansas City pulpit on "The World's Debt to the Jew," of which the following is the first paragraph in *The Christian Work* of Feb. 19:—

"I suggest to you a possible connection between the Ford Peace Expedition of 1915 and the Ford Anti-Semitism of 1920. The 'Peace Expedition' was made up of crooks and cranks, with a few honest dupes of whom Henry Ford was one and I was another. For me it was the most disastrous and humiliating experience of a lifetime, the most shattering and overwhelming. For Henry Ford it must have been positively maddening. He was entirely sincere. He was actuated by a lofty purpose. He was tricked and fooled and made ridiculous before the whole world. And so was I! At that time I was minister of the First Congregational Church of San Francisco."

Dr. Aked was buncoed. But does that justify him in attempting to play the bunco game on other people?

A retired Minneapolis clergyman is spending the winter in Washington. D. C. He is a correspondent of the Philadelphia *The Presbyterian*, and in that paper, of Feb. 17, has the following:

"Dr. Charles F. Aked, of Kansas City, has been delivering sermons, or rather lectures, at the First Congregational Church. The subjects of his lectures here were: The Teaching of Jesus About God, About Himself, About His Own Death, About the Future Life.

"I went to one lecture, and found that the Future Life was the theme. He read the last verse of the 25th chapter of Matthew. The New Version, he says, uses the word eternal, and eternal does not mean everlasting. He told us that the word for punishment means pruning, reforming, etc., and that in all the literature for three hundred years after Christ—a period



of six hundred years—there was no teaching that future punishment is everlasting. He gave us a thorough-going Universalist sermon. I do not suppose there is a preacher in America that could do better. He is very dogmatic. Luther was never more confident that he was right than is Dr. Aked.

"As I listened to him carefully and followed him closely, I felt that his exegesis was very superficial and untrustworthy. The speaker, somewhere near the beginning, made one rather orthodox statement, and one old brother back in the corner shouted out, 'So do I!' The speaker then asked us all to wait till he was through, that we then could have our say. I thought I would take the hint and send a few of my animadversions to *The Presbyterian*.

"I thought that night, as I listened to Dr. Aked's dogmatical yet flimsy teachings on theological questions, how would he fare if grasped by 'the mailed hand of the great puritan'—the reference is to John Howe (1630—1705)—'who read Latin, and Greek, and Hebrew, and Rabbinical Hebrew, almost like English, and was well up in all the theology of the ages?' Dr. Aked is not a theological scholar, not even a theological student. He is only a popular speaker, and it is easy for a mere popular speaker to sway a crowd. Bob Ingersoll used to say, 'What I like is an audience of two thousand at a dollar a head.'

"After the lecture, the pastor"—the Rev. Jason Noble Pierce, recently called there from New England—"gave a list of speakers who are to speak in this Congregational church on theological questions during the coming months. It seems that the church 'authorities' want to hear men that deviate more or less from orthodoxy. As I heard the list given by the pastor, and especially as I listened to Dr. Aked's sermon, I said to myself, 'There is no need of a Universalist church in Washington as long as the First Congregational is in a prosperous condition.' If any people ever got a strong dose of false teaching, we poor folks got it at the First Congregational Church of Washington, D. C."

For this Capitol City correspondence we are indebted to the Rev. Daniel Williams, D.D.

Dr. Aked seems to be extendingly long on dogmatic assertion and correspondingly short on historical information. We would venture to suggest that he take a course of reading in the history of doctrine, and as a starter he might begin with Shedd's *History of Christian Doctrine*, Vol. II. Book Sixth, Chapter III, on *The Final State*, where it is said: "The punishment inflicted upon the lost was regarded by the Fathers of the Ancient Church, with very few exceptions, as endless" (p. 414). "The only exception to the belief in the eternity of future punishment, in the Ancient Church, appears in the Alexandrian School" (p. 415).

After the original Universalist preacher in Genesis iii. 4, the first one recorded in the Christian dispensation is Origen (185-254), the founder of the Alexandrian School, and he was quite within the first "three hundred years after Christ," when Dr. Aked asserts "there was no teaching that future punishment is everlasting!" Even a popular pulpiteer should not draw upon his—we will not say ignorance, but—imagination for his facts.

And as to Origen's Universalism, it is interesting to note that, as Shedd says, page 416, while it was "in opposition to the catholic"—i. e., universal—"faith," that Father "acknowledged that his doctrine might easily become dangerous to the unconverted, and sometimes speaks of an eternal condemnation, and the impossibility of conversion in the world to come. Yet, in close connection with this very statement, he calls the fear of eternal punishment a beneficial 'deception' appointed by God." And as to the actual effect of the doctrine, Origen says: "For many wise men, or such as thought themselves wise, after having apprehended the real and absolute truth respecting endless punishment, and rejected the delusion, have given themselves up to a vicious life. So that it would have been much better for them to have continued in the delusion, and believed in the eternity of future punishment."

Is a tree known by its fruits? The doctrine promulgated in Genesis iii seems to have been fraught with and followed by most disastrous consequences. Witness human history through the ages.

Dr. Aked's text, Matt. xxv. 46, says: "And these shall go away into everlasting punishment: but the righteous into life eternal." The two words "everlasting" and "eternal" translate one and the same Greek word, *aiōnios*; so the two must mean precisely the same thing. "The New Version, he says, uses the word eternal"—i. e. it translates by the word "eternal" in both places—"and eternal does not mean everlasting." So?

St. Augustine (354-430), another and one of the most celebrated of the Church Fathers, maintains that the word *aiōnios* must have the same signification when applied to the punishment of the evil as to the recompense of the good. He

says *De Civitate Dei* XXI, lx. 10, "If both things are alike *aiōnios*, then the term must be interpreted to mean either that both are transitory, or that both are everlasting. 'Eternal' punishment and 'eternal' life are contrasted with each other. To say that 'eternal' life will have no end, but that 'eternal' punishment will have an end, is absurd." Quite so, quite so.

The bunco game that began in the Garden of Eden still continues down to this present. Please give us surcease, or in terser phrase, *quit*.

## Saul Not Knowing David



URING a morning family worship the reading was 1 Samuel xvii. which tells the story of David slaying the giant Goliath.

At the close of the chapter where David returns victorious from the combat, Saul says to his general, Abner, "Whose son is this youth?" Abner replied, "As thy soul liveth, O king, I cannot tell." And the king said, "Inquire thou whose son this stripling is" (xvii. 56).

Said one of the family: "It seems from this, that Saul did not know who David was—that the lad was a stranger to him—and yet, according to the preceding chapters, only a few months before, David was his harpist and became his armorbearer (xvi. 16-23). How can this be? It looks as though there is a great mistake somewhere."

It was recalled that Professor Henry Preserved Smith, when professor in the Lane Theological Seminary, Cincinnati, exploited this difficulty in his *Biblical Scholarship and Inspiration*, and called it "a serious discrepancy." Dean Milman made conspicuous this apparent discrepancy in his *History of the Jews*.

Says Professor Smith: "In one chapter he,"—David—"is already a warrior when invited to the court to play before Saul. . . . In the other he is a stripling who comes providentially into camp in time to meet the giant, and appears to be wholly unknown to Saul" (p. 99).

In what follows I trust it will appear that both Professor Smith and Dean Milman entirely miss the point of the story and that the history is perfectly consistent and harmonious.

True, in chapter xvi. David had been Saul's harpist, and was able by his music to soothe to calmness the king's mental distresses: he won the monarch's love and was advanced to the high position of armorbearer (xvi. 21). But an interval intervenes: "David went and returned from Saul to feed his father's sheep at Bethlehem" (xvii. 15).

The Philistines invade the land. Goliath issues his challenge, staking all on individual combat with him. Among the things Saul promises to him who shall kill the giant is to "*make his father's house free in Israel*" (xvii. 25). David appears upon the scene, and performs the deed.

Though at the outset Saul knew who David's father was—"Saul sent to Jesse, saying, Let David, I pray thee stand before me, for he hath found favor in my sight" (xvi. 22)—it is quite possible that in his fits of madness he had forgotten. But *that* is not the point, though it may give point to the hasty assumption of forgetfulness made by the casual reader and—by the Professor and the Dean!

The point is precisely here: The king, in fulfilling his promise of freedom must have *official certification* as to who the young victor's father is. And so he asks, not who David is, but "*Whose son is this youth?*" He sets Abner to getting the legal data on which this important transaction of state must rest. This is all there is to it. Legal evidence or proof is wanted.

To say as Professor Smith does, that David now "appears to be wholly unknown to Saul," is entirely gratuitous. Not who David is, but who is David's *father*, is the question.

This seen and understood, all difficulty or discrepancy as to Saul's knowing or not knowing David, instantly disappears. The history is all right.—H. H. B.



## Dr. Townsend's Busy Year



ALL of us have missed Dr. Townsend's regular contributions to the BIBLE CHAMPION the last year. In a very encouraging letter from him we have the welcome assurance that he will soon be back on the working editorial staff again. Dr. Townsend has had a very strenuous year, but his strength has not failed him. He has lived over eighty-three winters, but those who know him best declare he will always remain a man in the prime of his life. Those not fortunate enough to know him personally may judge the company he associates with when we announce the title of his latest book, just published: "The World a Looking Glass, and other stories for Young Folks." He has now in the hands of the publisher a book entitled "The Riddle of Spiritism," and another entitled "Hell and Demons; are they Myths or Realities?" Many of our subscribers expressed the hope that the series on "The Origin of the First Man," printed in the BIBLE CHAMPION, would be printed in book form. This book is now being printed and will be ready some time this summer. Also, he has begun the revision of "Collapse of Evolution" and a new edition of this pamphlet, so much in demand, will be printed this summer. It is the work on these books that has kept Dr. Townsend too much occupied to do some intended work for the BIBLE CHAMPION. We have the promise of a new series of articles on Homiletics from the Doctor which we are sure will prove valuable, especially to ministers.—F. J. B.

## Moron



VERY now and then a new word appears which almost every writer and speaker feels he must use in order not to show a lack of up-to-dateness. For instance, the late war introduced the word "camouflage," and how enormously has that word been worked!

Now it is Moron. An Episcopal bishop at a recent half-hour noonday theatre meeting during Holy Week, made a hit in calling a certain class of Christians *spiritual morons* and describing what they are.

My long-possessed, unabridged *Standard Dictionary* has the word and defines it as "a kind of salamander," a lizard-like animal which is fabled to endure any degree of heat. It does not contain the new word. But my *Winston Simplified* of the date 1919, has it and defines it to be "a person whose mental development has been arrested at the point reached by the normal child of about twelve years."

Now comes my daily paper with a column's big heading, "Six Out of Ten Individuals Really Morons Doctor Claims." So asserts an eminent New York psychiatrist, "Dr. Henry Viets, representing the national committee for Mental Hygiene of New York." The Doctor was in Portland, Oregon, which would indicate that morons were not confined to New York, but had reached the Pacific coast. And it was a comfort to be told immediately in a sub-heading that moronity —(that word is not in the dictionary—not yet—but you will understand what it means,—is "Not Symptom of Mental Decadence or Disgrace." Comfort, for recently a man who committed a foul and horrible crime was characterized as a moron, i. e., a degenerate, who had the physique of an adult but the mentality of a child; and we were given to understand that morons are degenerates that need to be closely looked after.

It would seem that, according to the Bishop, a spiritual moron is a regenerate and not a degenerate, but a pretty small specimen of a regenerate, though.

Rev. Theodore L. Cuyler, in one of his articles, tells of seeing on a wall of Spurgeon's study a lot of photographs that had been taken all the way from Spurgeon's babyhood up to the time of his then distinguished maturity; and he pointed out that if the spiritual pictures of many grown-up Christians were taken it would be seen that they are still in the babyhood stage. Morons. But Cuyler did not know the word.

In psychological laboratories they now have newly-invented machines for testing and determining the stage of the mental development of persons. They are quite in vogue in up-to-date schools. Business men are said to be sending applicants for employment to these laboratories to be tested so as to find out what

is their size, capabilities, degree of efficiency, how much they would be worth to the business, and so how much salary they ought to have. The thought comes that it might be a good thing to have one of these machines, with a sort of spiritual attachment, in the equipment of a church, to determine the stage of the spiritual development of the members. For instance, if a physically adult man of high business and social standing aspired to official church position, as such men do sometimes aspire, and it were found that though having been many years in the church he is still only a moron, i. e. a spiritual infant or youth, it might be greatly to the well-being of the church to have the fact discreetly circulated among the church suffragists. And what a "means of grace" it might be to all church members, i. e., if it were only used aright! By all means such a machine should be in every theological seminary, that no more spiritual sucklings be introduced into pulpits. The imperative demand is for adults there, regular stalwarts.

To escape being a moron, the way is to *grow*. In the last verse of St. Peter's writings his final injunction is to "grow." And early (1 Pet. ii. 2) he urged to "desire the sincere milk of the Word, that ye may grow thereby." Here might fittingly follow a disquisition on Growth—its principle, method, conditions, means, manifestations, and possibilities; but space does not permit.

The suggestion comes to the brethren, *work the word moron*, for there is great occasion for it, surely. Don't camouflage it, but exhibit it in all its . . . !

## Afraid to Die--A Pastoral Reminiscence



HERE came under my pastoral care a lovely Christian lady, very gentle and refined, and apparently blameless in her behavior. The sincerity of her faith in the Lord Jesus Christ as her Saviour could not be questioned, and she governed her conduct by principled reference to the will of God as the rule of her life. Diligent in the reading of His Word, constant in prayer, and unworldly in her associations and tastes, she was regarded by those who knew her as a bright example and "a shining light."

The particular way in which Satan successfully sought to disturb her peace was the fear of death. Of course she was reminded that she was suffering from a morbid state of mind; that it was unwise to cross a bridge before she came to it; that God gives dying grace for a dying day; that it was not certain she would die at all, for she might be caught up in the air to meet the Lord at His coming; that if called to die she might die, as with a stroke of lightning, or she might sink into a painless slumber, or she might pass away in an unconscious condition. But after repeated conversations, she still doubted the reality of her conversion, because she was so afraid to die.

She said that the terror haunted her day and night. Especially while lying awake in the darkness, when the imagination had full play, she would dwell upon the closing scene in life's journey, the flickering pulse, the suffocating failure of the heart, the cold extremities, the chilling dewdrops gathered on the brow, the mortal agony, the closing of the eyes upon the faces of husband and children and friends, the shutting out of the fair and beautiful world, the last quivering breath, the shroud, the coffin, the damp and dark grave, the horrible worm, the crumbling back into dust, until she almost screamed in her hopeless despair. She had struggled against the feeling, and prayed against it, and reasoned against it, but it was all in vain. Do what she might, she confessed that she was still afraid to die.

When she talked in this manner, she was about thirty-five years of age, and in fine health. Suddenly the summons came, and it was attended with severe suffering. To my great surprise she met me with a bright smile, on entering her room, and began to speak of her approaching dissolution, not only calmly, but joyfully and triumphantly. She remained me of our former conversations, and then said, "Now that I have come to the brink of the river, I am amazed at myself that I ever had any fear. The pain in my limbs is so intense, the knife and saw of the surgeon would be a glad relief; but it is nothing, nothing, for my Saviour is flooding my soul with such glory, the present affliction is forgotten.



She was frequently seen during the three days that remained to her on earth, and never once did a groan escape her lips, nor was a look of anxiety in her eyes. Her face was wreathed in smiles, and her voice sounded as if it came from the other shore, so full was it of cheer and exulting assurance and cloudless hope. At last she asked her husband and myself to place her in an easy, reclining chair as the sensation of smothering made it difficult to breathe; but she still smiled. Then she said, "The hour is come; put me back in my bed, for it will be less trouble to you to move me while still living." She folded her hands on her bosom, whispered the name of Jesus, and died, still smiling. The whole scene illustrated the truth of the familiar lines,

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on His breast I lean my head,  
And breathe my life out sweetly there."

What is the secret of this Christian's constant unrest in life and perfect rest in death? The question is easily answered. In life she had her thoughts occupied with the tomb; in death she occupied them with Jesus. In life she looked at the things which are seen and temporal; in death she looked at the things which are unseen and eternal. In life her fears thrust a dark object between her and the Saviour's face; in death she turned to the power and presence and promise of the Son of God. If she had simply gazed at Him, believing His word, "My grace is sufficient for thee," 2 Cor. xii. 9; "I will never leave thee, nor forsake thee," Heb. xiii. 5; she would have been as happy in life, as she was in death.

First, as the penalty of sin, death is already abolished. "Our Saviour Jesus Christ, who hath abolished death," 2 Tim. i. 10. The word *abolished* is elsewhere rendered "to make of none effect," "to make void," "to bring to nought," "to put down." Death, therefore, can never be endured by the believer as a punishment of sin, for through the death of Christ, already and now he "IS PASSED out of death into life," Jno. v. 24.

Second, he is beyond the reach of death as to his standing before God. Crucified together with Christ, buried together with Him, quickened together with Him, risen together with Him, seated together with Him in the heavenlies, heirs together with Him, to be glorified together with Him. Rom. viii. 17; Eph. ii. 5, 6;—such is the certain calling and high dignity of every poor sinner who trusts in the blood of cleansing.

Third, death belongs to him, as part of his possessions. "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or DEATH, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's." 1 Cor. iii. 21-23.

Fourth, death can never remove from us the unchanging love of Christ. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us." Rom. viii. 35, 37.

Fifth, death cannot lay its ruffian hand upon a believer, except by the royal permission of our risen Lord who holds the keys of the invisible world. "Fear not; I am the first and last: I am the living One, and became dead; and, behold I am living unto the ages of ages, Amen; and have the keys of hades and of death," Rev. i. 17, 18.

Sixth, death is conquered even now. It is true that a louder shout of triumph shall hereafter ring over the empty tomb, "O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory (gives it at present) through our Lord Jesus Christ," 1 Cor. xv. 55-57.

Seventh, death will be completely conquered in the end. "The last enemy that shall be destroyed is death," 1 Cor. xv. 26. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage," Heb. ii. 14, 15. "There shall be no more death," Rev. xxi. 4.—J. H. B.

## How a Dominie Did It



WELL-KNOWN and highly respected clergyman, who is a friend to the BIBLE CHAMPION, "put it over" on several of his brethren at a recent ecclesiastical meeting. He would say to them privately, "Have you enough confidence in me to give me a quarter and ask no questions?" and he would add, "If at the end of three months you feel you haven't got your money's worth and will let me know, I will gladly pay you back."

Of course every one handed over a quarter rather than ungraciously show a lack of confidence. Each one received a three-months' trial of our magazine. And he worked this scheme on non-ministers, too. Not one has asked his money back—of course! and, besides, many have become permanent subscribers thereby.

Please read Luke 10:37 last clause, and also 14:22.

## A New Political Platform



MISS ALICE M. ROBERTSON, in opposition to one of Oklahoma's most popular Democratic Congressman and in a strongly Democratic district, has been elected to Congress by a handsome majority. She will be the only woman member of the House of Representatives at the present session. Since her election she has been asked if she had a platform, and she replied: "Yes, yes, I have a platform, and a very definite one:

First, I am a Christian;

Second, I am an American;

Third, I am a Republican;"

and she added: "God helping me and giving me strength, I am going to try to make good, and I am sure I shall with so many good women praying for me."

We wish every member of Congress, both in the Senate and in the House, would adopt this platform, making no change except possibly a single word to fit political preferences.

Miss Robertson comes of a family of clergymen, warriors and scholars, and is herself the first break in ten generations of Presbyterian ministers. To her grandfather is largely due the translation of the Bible into the Cherokee language. Her mother translated the New Testament into the Creek tongue. Her father, the Rev. William S. Robertson, was a most efficient pioneer in Indian missionary and educational work. Herself graduated from Elmira Female College in New York. After securing her master's degree she took a position in the Department of Indian Affairs at Washington, where began her qualifying for her simply marvelous work among the Indians—religious, educational, civil, economic, social—for now some forty years. The story of her work would read like an epic. Notwithstanding her strength of character, she has not lost her womanly graciousness, and her winsomeness has won. Say, Congressmen all: Adopt her platform!

## What One Must Believe to be Saved

One must believe:

1. In the Triune God, Creator of Heaven and Earth.
2. In Jesus Christ, His Divine Son, the Messiah, the Saviour of the World.
3. In the Holy Spirit, the Executor of the plan of Salvation.
4. In the Holy Bible as God's only revealed will to man.
5. In the Doctrine of Sin—Original, Actual.
6. In Christ's shed blood as the only Atonement for sin.
7. In the Resurrection of the body.

These are all essential doctrines of the Christian Faith, and in them are comprehended all the principles of Christianity.

Since Christ's time every Evangelical church has held all of these doctrines. They all do so today.—*J. K. M., Greeley, Colorado.*

The above is compiled by Dr. Miller, who is an elder in the United Presbyterian Church, and is in his 40th year of service as a Bible class teacher. 1921.



# Our Library Exchange Department

Advertising in this department is exclusively for Bible Champion Subscribers. Only articles used in a Library—Books, Typewriters, etc.—may be offered. Cash must accompany order at following rates: 10c a line for first insertion, and 8c a line for every insertion after first. Count 7 words to a line. Minimum charge 30c per insertion. Remit to Bible Champion, Reading, Pa.

NOTE—Where only initials are given in address make money order payable to Bible Champion or order and payment will be forwarded to proper party.

New Books way below cost—Set, 7 vols., History of Methodism, cloth, *Hurst*, \$10.00. Place of Christ in Modern Theology, *Fairbairne*, 75c. Scientific Faith, *Johnston*, 85c. Integrity of the Scriptures, *Smith*, 85c. Chronology, *Sayce*, 45c. The Pentateuch, *Evans*, 85c. Mystical Interpretations of the Gospels, *Thorburne*, \$1.25. All postpaid. Address A. B. C., Bible Champion, Reading, Pa.

Second-Hand Books Cheap—all in good condition—Life of Christ, 8 vo. *Farrar*, \$1.25. Christ and Christianity, *Schaff*, \$1.25. Days of the Son of Man, *March*, \$1.00. The Broker Seal, *Greene*, 60c. Eclipse of Faith, 75c. History of American Methodism, *Stevens*, \$1.00. Discussion of Spiritualism, *Brittan & Richmond*, \$1.00. Ingersollism, *Wendling*, 50c. Synonyms, Antonyms, and Prepositions, *Fernald*, 75c. Lives of Necromancers, *Godwin*, 60c. Hamilton's Mexican Hand Book, illus., 50c. Relations of the Republic and Laws of Religious Corporations, *Kynett*, 85c. Christ for India, *Lucas*, 60c. Mailed prepaid. Address B. C. D., Bible Champion, Reading, Pa.

Books just like New—8 vols. Lange's Commentary—one vol. each on Job, Acts, Romans, Corinthians, Galatians, Thessalonians, James, Revelations—\$1.75 each, or \$13.50 for set of 8 vols. Christ, His Nature and Works, 13 discourses, \$1.00. Teaching of Jesus, *Burrell*, 40c. Destruction of the Bible, *Panin*, 35c. Mailed prepaid. Address C. D. E., Bible Champion, Reading, Pa.

Good Books Cheap—all New—Miracles of Jesus, *Willits*, \$1.25. Christ in Literature, *Eggles-ton*, \$1.25. Thoughts on Holy Scriptures, *Bacon*, 50c. Unity and Trinity of the Human Race, *Baldwin*, 60c. True Prince of the Tribe of Judah, *Clark*, 75c. Miracles of Today, *Warring*, 50c. Epiphanies of Our Risen Lord, *Boardman*, 60c. Sayings of Sages, *Bevoris*, 40c. All prepaid. Address D. E. F., Bible Champion, Reading, Pa.

Offer portion of my Library, all New Books, at about half—The Wonderful Teacher, *Burrell*, 70c. Doubters and Their Doubts, *Darling*, 80c. Higher Critics of Bible and God's Bible, *Burns*, 65c. The Bible the Word of God, *Bettex*, 75c. Revelation and Inspiration, *Orr*, 50c. Christianity's Greatest Peril, *Ekholm*, 65c. Genesis, *Evan*, 35c. Bible Steps Unto Heaven, *Carpenter*, 85c. Jesus as He was and is, *Craig*, 90c. Divine Movement in Israel, *Porter*, 75c. Great Books as Life Teachers, *Hyllis*, 75c.; Must the Bible Go? *Wray*, 75c. Gift of Mind to Spirit, *Kulaner*, 85c. Fundamentals and Their Mauro, 35c. All sent prepaid. Address E. F. G., Bible Champion, Reading, Pa.

New Books Cheap—Science and Revelation, 60c. Paradoxical Pain, *Harbin*, 75c. The Deathless Books, *Mears*, 75c. Naamah and Nimrod, *Tannehill*, 75c. Progress of Higher Freedom, *Schaff*, 75c. The Higher Criticism, *Rishell*, 60c. Postage prepaid. Address, F. G. H., Bible Champion, Reading, Pa.

Bargain in New Books—Chat about Celebrities, *Guild*, 75c. Golden Rule and Rule of Gold, *Schorb*, 40c. All Matter Tends to Rotation, *Hamilton*, 60c. Tarbell's Teachers' Guide for 1919, 75c. Modern Outcry again the Law, *Mead*. Up in Maine, *Day*, 50c. Mailed prepaid. Address G. H. I., Bible Champion, Reading, Pa.

FOR SALE—Letter Copying Press, perfect condition, like new, cost \$8.00, for \$2.50. Durkin Duplicating Device—Never used because a larger Duplicator was required and is in original package, selling for \$4.50, for \$3.50. Not prepaid. Address H. I. J., Bible Champion, Reading, Pa.

New & Like new Books—Studies in Life & Teachings of our Lord, *Torry*, \$1.00. Decision of Character, *Foster*, 50c. Probation and Punishment, *Vernon*, 50c. Sanctified Spice, *Peters*, 40c. Pleasures of Literature and Solace of Books, 50c. Voice Production, *Newlands*, 60c. Principles of Vocal Expression, *Chamberlain & Clark*, 75c. The Art of Rendering, *Fenno*, \$1.00. Fenno's Science of Speech, 50c. Jonah in Fact & Fancy, *Banks*, 35c. The Lure of the Dance, *Falkner*, 30c. The Life that Really is, *Abbott*, 60c. These prices are way below cost. All sent prepaid. Address I. J. K., Bible Champion, Reading, Pa.

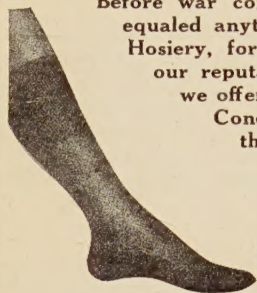
FOR SALE—The World's Parliament of Religions, 2 vols., Morocco, New, \$3.00. Bible League Essays, new, *Levitt*, 50c. Why Four Gospels, *Gregory*, 60c. Schofield Reference Bible, cloth, \$1.25. In God's Out of Doors, *Quaile*, new, \$1.25. All prepaid. Address J. K. L., Bible Champion, Reading, Pa.

Second-Hand Books Cheap—Jacobus' Notes, 40c—cost \$1.25; Dewey's Works, 75c—cost \$2.50; National and Universal Religions, 50c—cost \$1.50; Forty Years in Turkish Empire, 50c—cost \$1.50; Methods and Principle, 50c—cost \$1.50; Protestant Church in France, 50c—cost \$1.50; Took Basket—outlines of sermons and addresses—30c—cost 50c; Jonah in Fact and Fancy, 40c—cost 75c. Some like new, all good condition. All prepaid. Address K. L. M., Bible Champion, Reading, Pa.



# A Frank Talk on Hosiery

Try us on Hosiery—you will be pleased. Many write us our line beats anything they have ever tried. We put conscience into every order.



Before war conditions prevailed the quality of our different grades of Hosiery equaled anything made anywhere. For about four years we hesitated to offer Hosiery, for it was about impossible to manufacture Hosiery we could stake our reputation on, and rather than offer what it was impossible to produce we offered none.

Conditions have changed. We can again offer Hosiery that will stand the acid test. Our New Line is now complete.

We know we can now again please you in both quality and price

## NOTE OUR FOUR GRADES MEN'S SOCKS

**No. 70**—Best Peeler Yarn, Re-inforced double Heel and Toe, Lisle finish, all year round weight—a sock made to wear. Black and Colors. Sizes 9 to 11½.

6 pairs, \$1.25; 12 pairs, \$2.25, prepaid.

**No. 75**—All year round weight, Fine combed Cable-twisted Lisle Cotton, Re-inforced double Heel and Toe, 200 needle—a Dressy, Durable Sock. Black and Colors. Sizes 9 to 11½.

3 pairs, 90c; 6 pairs, \$1.75; 12 pairs, \$3.00, prepaid.

**No. 77**—At last we again offer this attractive Sock, made as it was made before the war—a perfect, semi-full fashion, seamed back, Tram Silk and Art mixed—the best combination silk made for wear—extra fine gauge; nothing more attractive at any price. Its wearing qualities will surprise you. Black and colors. Sizes 9 to 11½.

3 pairs, \$1.65; 6 pairs, \$3.25; 12 pairs, \$6.25, prepaid.

**No. 80**—Black with White Split Foot, Drop Heel that will not show when low shoes are worn, no seam across toe—specially recommended for Tender Feet. Greatest value we know of for all year round wear—we know of no hose to equal it. Only Black with White Soles. Sizes from 9 to 12.

3 pairs, \$1.25; 6 pairs, \$2.40; 12 pairs, \$4.50, prepaid.

## LADIES' HOSE—THREE GRADES

**No. 5**—Select Peeler Yarn, Re-inforced Heel and Toe, Elastic Ribbed Garter Top, Fine Gauge, medium weight—a Reliable Hose, fully worth its cost. Black and White colors. Sizes 8½ to 10.

6 pairs, \$1.50; 12 pairs, \$2.75, prepaid.

**No. 25**—Very attractive Ladies' High Grade Mercerized Lisle Hose. While having the appearance of Silk Hose one pair of No. 25 will outwear several pairs of Silk Hose. Has Front Drop Stitch for low shoe wear, strong Garter Top, Double Sole and Double Heel and Toe, Fine Gauge, Semi-Full Fashion, with Seam Back. Sizes 8½ to 10.

3 pairs, \$1.65; 6 pairs, \$3.25; 12 pairs, \$6.25, prepaid.

**No. 60**—Black Beauty—Possesses unusual wearing qualities, and has an unusually Elastic Garter Top, is Semi-Full Fashioned, made from carefully selected yarn, High Lustre Ribbed Hose, knit with Triple Thread Heel and Toe. Extraordinary value. Black only. Sizes 8½ to 10.

3 pairs, \$1.65; 6 pairs, \$3.15; 12 pairs, \$6.00, prepaid.

**Sample Box Men's Socks**, 8 pairs—2 each Nos. 70, 75, 77, 80—\$2.60.

**Sample Box Ladies' Hose**, 6 pairs—2 each Nos. 5, 25 and 60—\$2.50.

**Important.** Good Hosiery are often condemned because a size smaller than should be worn is ordered; always order fully large in size or foot.

**BOYER MANUFACTURING CO., Reading, Pa.**



## Sermon Outlines

These Sermon Sketches are available not only for Revival Services, but also for the ordinary preparation for the pulpit. They are Suggestive, Helpful Fresh Gems, and will prove very valuable to ministers in their study.

### Sketches of Revival Sermons No. 4

Contains sixty full Sketches of Sermons, contributed by fifty different ministers, aiming at originality and suggestiveness of arrangement, price.....50c

### Sketches of Revival Sermons No. 5

Are by Rev. Wm. J. Stevenson, D. D., singularly original, and suggestive; 60 full Sketches of Sermons, price.....50c

### Sketches of Funeral Sermons

Contains sixty full Sketches of Sermons for Funeral Occasions, contributed by fifty different ministers, like No. 4. It also contains fifty carefully selected Texts for Funeral Sermons, price .....50c

### Sketches of Sermons for Special Occasions

New and improved edition. These Sketches, 100 in number, are arranged under the following heads: New Year, Good Friday, Easter, Ascension, Pentecost, Christmas, Lord's Supper, Missionary, Children's Service, Temperance, Harvest Thanksgiving and National Thanksgiving, Funeral, Introductory, Farewell, Spring, Autumn, Winter, Baccalaureate, Confirmation, Dedication, Young Men, Young People's Service, Miscellaneous, by J. C. Hornberger, D.D., price.....50c

### Sketches of Sermons on the Lord's Prayer

By J. C. Hornberger, D.D., price.....10c

### The Tool Basket

A collection of 300 Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc., gathered from various sources and grouped together in convenient form for the express purpose of helping to fix upon some suitable subject, thus affording assistance in time of need and emergency.

100 pages, bound in flexible cloth, oblong, indexed thoroly for ready reference by subjects and texts, price.....50c

"Admirable; the sort of thing that is invaluable to busy workers."—Rev. Mark Guy Pearse.

### The Seed Basket

A collection of 300 Sermon Outlines, Seed Corns, etc., similar to Tool Basket.

100 pages, bound in flexible cloth, oblong, indexed thoroly for ready reference by subjects and texts, price.....50c

"It deserves its name. Open it anywhere, and you will drop on an ingenious arrangement of a subject, a happily selected cluster of Scripture texts, or illustrations for lighting up an address."—Rev. F. B. Meyer.

FRANK J. BOYER, Publisher, Reading, Pa.

## Closing Out Good Books--less than 1/2

All strictly New Books; some show a little shelf wear; but to all intents and purposes they are equal to new books. First column gives the Publisher's Selling Price; second column our Special Sales Price. All books mailed Prepaid. Only Books we have on shelves at present offered at these Special Prices. Author's name in Italics.

	Publishers Price	Selling Price	Special Price
Bound Preacher's Monthly, 32 vols., sheep bind., Index Vol. 1-30-33 vols.	\$65.00	\$25.00	
Universal Encyclopedia, 6 vols., cloth..	15.00	8.50	
6,000 Years of History, 10 vols., cloth	15.00	8.50	
Compendium Evang. Theol'y— <i>Passmore</i>	3.00	1.50	
Beginnings of New England— <i>Fiske</i> ....	2.00	.50	
Lange's Commentary— <i>Job—Schaff</i> ....	3.00	2.00	
Kipling's Single Story, 5 vols.,.....	2.50	1.60	
American Bookmen, <i>Howe</i> .....	2.00	1.25	
Professing Christians— <i>Finney</i> .....	1.75	1.00	
Wassons Essays—Religious, Social, Polit.	1.50	.85	
Anatomy and Atheism, <i>Moore</i> .....	1.50	.75	
Growth of Kingdom of God— <i>Gulick</i> ....	1.50	.90	
Greater Life Work of Christ— <i>Patterson</i>	1.50	.90	
Romance of Providence— <i>Taylor</i> .....	1.50	.65	
Landmarks of Evangelical Ass'n.....	1.50	.50	
The Art of Rendering— <i>Fenno</i> .....	1.50	.90	
Revivals, How and When, <i>Newell</i> .....	1.25	.65	
Chosen of God, <i>Lathé</i> .....	1.25	.65	
Studies Life, Teachings of Christ, <i>Torrey</i>	1.25	.85	
Way of the Preacher— <i>Kern</i> .....	1.25	.75	
S. S. Movement in America— <i>Brown</i> ....	1.25	.50	
Foster Essays.....	1.00	.50	
Penn's Science of Speech.....	1.00	.75	
Voice Production, <i>Newlands</i> .....	1.00	.75	
Science and Religion, <i>Calderwood</i> .....	1.00	.75	
Missions and Politics in Asia— <i>Speer</i> ..	1.00	.40	
Municipal Reform Movement— <i>Tolman</i> ..	1.00	.40	
History of English Bible.....	1.00	.60	
Co-incidents in Old and New Testament	1.00	.60	
Nature and Culture— <i>Rice</i> .....	1.00	.50	
How to Gesture— <i>Ott</i> .....	1.00	.65	
Modern Cities— <i>Loomis</i> .....	1.00	.40	
Decision and Character— <i>Foster</i> .....	1.00	.65	
Fifty Years— <i>Jones</i> .....	1.00	.50	
Henry Boynton Smith— <i>Stearns</i> .....	1.00	.50	
Lure of the Dance— <i>Faulkner</i> .....	.75	.50	
Return of our Lord Jesus, <i>Torrey</i> .....	.75	.50	
The Christ of God— <i>Mann</i> .....	.75	.50	
Life of Our Lord— <i>Perry</i> .....	.75	.50	
Artists and Arabs— <i>Blackburn</i> .....	.75	.40	
A Study in Pedagogy— <i>Vincent</i> .....	.60	.40	
Listener in the Church.....	.50	.35	
The Great Secret— <i>Clark</i> .....	.50	.35	
S. S. Teachers Normal Course.....	.50	.35	
Yet Speaking— <i>Gordon</i> .....	.50	.35	
Life's Everydayness— <i>Porter</i> .....	.50	.35	
Supplemental Bible Study— <i>Sell</i> .....	.50	.35	
Our C. E. Union— <i>Wells</i> .....	.35	.25	
Good Tidings, symposium.....	.35	.25	
The Yoke— <i>Piper</i> .....	.25	.20	
Environment, <i>McClure</i> .....	.25	.15	

## A Sermon by Mail

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of

### Dr. David James Burrell's Sermons

are gratuitously distributed at the evening service every Sabbath (usually about 35 issues per annum), from October to June, inclusive.

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Miss Mercé E. Boyer, 1 West Twenty-ninth Street, New York City.

FRANK J. BOYER, Publisher, Reading, Pa.

## CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co. Dept. 79. Greenville, Ill.





# OUR BOOK BARGAIN COUNTER

Good Books at half price. All bound in cloth. All perfectly new

## CHRISTIANITY AND POSITIVISM

By JAS. McCOSH, D.D., LL. D., Pres. Princeton College. 12 mo., 370 pp., \$1.75

**Special Price, 75 cents, prepaid**

"The thinking is generally so clear, and the style so animated and luminous, that any person of average intelligence and culture may understand and enjoy the discussion; and no such person who has begun to read the work will be likely to rest satisfied till he has finished it. This book grapples directly with the vital questions. Every reader must admire its fairness."—*N. Y. Independent*.

## PIVOT WORDS OF SCRIPTURE

By REV. PHILIP B. POWER, M. A. 353 pp., \$1.50

**Special Price, 65 cents, prepaid**

A pivot being a small point on which something else turns, the title of this volume seems to be very descriptive of those little words of Holy Scripture upon which turns the actual interpretation of a passage, and to which we are indebted for some of the most powerful teachings of God's word, whether they relate to His mercy or His wrath, as in cases of "for," "through," "yet," "then," "but," "and."

"It is pointed, crisp, fresh, and dealing with live issues."—*Christian World*.

## CHRIST AND HIS RELIGION

By REV. JOHN REID, 12 mo., 311 pp., \$1.50

**Special Price, 65 cents, prepaid**

Not an ingathering of threadbare suggestions, but a mine of fresh nuggets within the reach of all. There is a combination of depth of thought and simplicity of expression.

"Keen and clear conception of truth mark this volume. The author is a man of thought, and his calm and well-balanced views give a charm to his writing. There is a strength of truth in every page."—*Christian Union*.

## VOICES OF THE SOUL ANSWERED IN GOD

By REV. JOHN REID, 374 pp., 4th Edition, \$1.50

**Special Price, 65 cents, prepaid**

The soul needs a way to reach God, a way to become holy, a way to become happy. Hence the book is divided into three parts; it shows how the wants of the mind can be met in a Redeemer, Restorer, and Satisfier. Meditation must come first, then restoration, then satisfaction.

"That the soul of man can find its hopes realized, its want satisfied, its fears quieted and its measures filled in God alone, is the leading thought of this calm and powerful book. The presentation is most serious, original and suggestive."—*N. Y. Observer*.

## ART AND MORTALITY

By WASHINGTON GLADDEN, D.D.

**Price, 25 cents, prepaid**

A frank treatise by this popular author on Art as that portion of man's work which is inspired by the love of beauty. Not all the beautiful actions of men can be called artistic, but the author insists that the artist who deals with human life shall not divest himself of his humanity; and that he shall not conceal his sympathy with goodness and purity and honor.

"Sterling in sense."—*West. Christian Advocate*.  
"A thoroughly instructive and readable volume."—*United Presbyterian*.

## CONCESSIONS OF LIBERALISTS TO ORTHODOXY

By DAN'L DOCHESTER, D.D. 344 pp., \$1.50

**Special Price, 65 cents, prepaid**

This work was originally prepared as a course of lectures, and was delivered before the School of Theology of Boston University. It is worthy of all commendation for the extensive research shown by the author, and the presentation of the three cardinal topics: The Deity of Christ, the Atonement, and Endless Punishment.

"A rich army for offensive and defensive warfare against theological error."—*Religious Herald*.

"The doctor's style is singularly pure and candid, and the diction and dignity, scholarship and research is manifest in every page."—*West. Christ. Advocate*.

## FEATHERS FOR SHAFTS

OR READINGS IN THE BOOK. By J. BERG ESEN-WEIN, PH.D., LITT.D. Beautiful cloth, with gold design on side. 50 cents.

**Special Price, 35 cents, prepaid**

Choice Bible Reading by the author, assisted by leading American Bible Students: James H. Brookes, D.D., W. J. Erdman, D.D., Albert Erdman, D.D., Pastor D. M. Stearns, D. L. Moody, J. Wilbur Chapman, D.D., C. H. Yatman and many others.

"The Bible Readings are diversified and comprehend most of the principal subjects claiming the attention of Christian people."—*Christian World*.

"Especially useful to persons who wish to conduct public Bible Readings or studies in the word of God in the social meeting. Get it."—*Conference Herald*.

## "I WILLS" OF THE PSALMS

By REV. PHILIP B. POWER, M.A. 404 pp., \$1.25

**Special Price, 65 cents, prepaid**

This devotional volume inspires Faith and Trust in time of need; is filled with forceful illustrations; is destined rather to suggest than to teach, though it does both. It is an elaborate treatment of the "I Will" of Trust, "I Will" of Power, "I Will" of Action, and the "I Will" of Praise. Written in very attractive manner, sympathetic and solicitous, by one devoted to the office of ministering to the Saints. A book for the library, the home, the study table, being the determination of the man of God, as found in some of the "I Wills" of the Psalms.

"It is a real mine of suggestiveness."—*Churchman*.

## THE HUMAN FLOWER

A simple statement of the Relation of Sexes.

By ELLIS ETHELMER

**Cloth, 12 mo., 50 cents, prepaid**

Julia McNair Wright, the well-known authoress, says: "The book, in chaste, elegant, clear, simple, thorough fashion, treats of animal, especially human, generation and birth, giving the subject the same clear, pure dignified treatment hitherto reserved for that other half of biological study, the study of plant life. This book teaches the parents much that parents do not know and have to teach the child. It is a book to be in every home, and in plain sight."

"A delicate subject is dealt with in a plain, straightforward way, but without the slightest coarseness."—*Glasgow Herald*.

"Pure, strong and true: a book to be welcomed by parents."—*N. Y. Christian Advocate*.

**Address FRANK J. BOYER, Reading, Pa.**